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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. IV.—(LXXIV).—JANUARY, 1926.—NO. 1.

OUR OPEN DOOR.

I.

IN our struggle for existence, we Catholics of the English-speaking world have had but little opportunity for propaganda. It is true that our churches kept an open door, which led to an open house. It was the Father's house, as open to the prodigal who had wandered far afield as to the faithful who had toiled at home. But we have made very little effort to go after the prodigal. We have left him to his husks. The result is that the prodigal in most instances has forgotten his Father's house and his rich inheritance. He sees the open door, but rarely enters.

What wonder then that our faith is but little appreciated, and much misunderstood! "Oh Great Babylon!" exclaimed the minister to his children as he entered the open door of glorious St. Peter's at Rome, when the splendors of Catholic ages burst upon his Presbyterian vision. Turning, he fled from the altars of idolatry and next day shook the dust of Rome from his reformed feet. We have sounded the trumpet of truth from pulpit and press, but the wall of prejudice and ignorance, which separate us from our Protestant brethren, have not fallen. These walls are more firm than those of Jericho. They are built in the very souls of men; they are fashioned and formed of the bitter controversies and the fierce hates engendered by the so-called Reformation. They have not fallen, because the sound of our trumpet has not reached them; they still endure, because our open door has not sufficed to establish contact. Until the sound of the trumpet echoes

around those walls, until contact is established, unreasonable prejudice and deplorable ignorance must remain. Protestant missions will continue to be lavishly endowed and enthusiastically supported to bring Catholics to Christ.

Religious propaganda in the English-speaking world has been almost exclusively Protestant since the days of the Reformation. Protestants have captured the press, the pulpit, the schools, the government, the English language itself. They have made terms like "English", "American", "Anglo-Saxon", "Nordic", "free", "liberal", and "progressive" synonymous with "Protestant". Poets and preachers, publishers and pedagogues, politicians and plutocrats have labored, in their several ways, to establish and endow the great Protestant tradition. Even Catholics find themselves unwitting victims of this propaganda in the use of terms with signification alien to history and to truth, with signification justified, nevertheless, by the "good usage" of the classical writers of English. As Newman pointed out long ago, the very wells of speech have been poisoned.

We have been so victimized by this traditional propaganda that when Hilaire Belloc, writing in *Columbia,* tells us that free intellectual action is inherent to Catholicism, it sounds paradoxical. For, as he says, there is an almost universal presumption to the contrary. I do not hesitate to affirm that his "almost universal" includes Catholic presumption as well as Protestant. We have almost accepted the Protestant tradition that free inquiry and free exercise of reason in matters of religion are Protestant discoveries, whereas, a cursory examination of Scholastic philosophy and theology should have made obvious the fact that "the Catholic Church is the one corporation, the one intellectual medium now alive which relies upon and defends the Human Reason".

But it is not to enlarge upon "The Catholic Freedom", amply vindicated by Belloc, that this article is penned; it is rather to comment upon an astounding charge that Belloc makes, namely, that he cannot get a hearing in the non-Catholic world to clear up this almost universal misconception and misunderstanding of things Catholic. I read it twice to make sure. True, it is the rather common experience of the ordinary defender of the faith, but surely a man of Belloc's high stand-

ing in history and letters should command a hearing. I quote his words: "Unfortunately the avenues of approach to non-Catholics for the statement of any Catholic fact are difficult to find. It is my universal experience that the simplest statement of a Catholic position can only be made in some Catholic organ where it will be read by men who are already familiar with it; it will escape the notice of those outside our body, to whom it should be addressed".

The purpose of this article, then, is to point out one avenue of approach, not difficult to find, and as yet but little traveled. It is true that our Church has always had an open door—not a closed door. An open door, is it necessary to recall, is used not merely to enter, but to go forth. St. Paul appreciated this when, with this precise idea of an opportune "avenue of approach" in mind, he penned these words; "For a great door and evident is opened unto me; and many adversaries."[1] We can go forth through the open door of our churches and immediately we shall find ourselves on a great "avenue of approach", the open street. We shall find ourselves in God's first church, a gathering of people in the open air; for the primary significance of a church is not a building but a gathering. It will be a Christian church for, where two or three are gathered together in Christ's name, He is in their midst.

No, it is not so difficult to find this "avenue of approach". We cannot expect non-Catholics to enter the open door of our churches. We cannot demand the use of their press for Catholic truth. We cannot hope that the professors in the great universities of America will do otherwise than accept the tradition in which they were reared and hand it down from chairs endowed to establish and to vindicate this same tradition. These avenues are indeed closed, but we can reach the non-Catholic by the simple expedient of going out of the open door into the highways and byways and compelling a hearing. Compel them by their curiosity to hear something new, as St. Paul compelled the Athenians; compel them by the universal desire in man to seek the truth; compel them by the hope they have of immortality; compel them by the need they have of penance; compel them by the common Christian traditions we

[1] I Cor. 16:9.

share; compel them by the love of Christ; compel them by zeal and sincerity; compel them by good example.

II.

"Nihil innovetur", cries someone. But there is nothing new in all this. This "avenue of approach" trodden by Christ and the Apostles is older than Christianity. It is not new even in this country, where, with a few notable exceptions, so little has been done by any of us in the way of establishing contact with non-Catholic people. It is not an experiment. Here in our midst a few workers have labored for several years to put the case of the Catholic Church before the people. I refer to the Catholic Truth Guild of Boston.

On 4 July, 1917, at their first public meeting, Cardinal O'Connell addressed a gathering of over seven thousand people on Boston Common and heartily approved this method of spreading truth, as both American and Catholic. The leading spirits in this new crusade were Mr. David Goldstein and Mrs. Martha Moore Avery, both converts, and both experienced campaigners. For years as ardent socialists they had waged war on Capitalism. When, however, they lost faith in international Socialism because of its anti-American and anti-religious principles, they realized that the keys to the salvation of society were not in the hands of Karl Marx but in the hands of a Fisherman to whom Christ had delivered them two thousand years ago. They saw that the Catholic Church was the only institution which was solving in a practical way the problems of man concerning the here and the hereafter. These converts then abandoning all followed Him, and found an open door for their zeal in work for which by long experience they were well trained.

They have recently published a book entitled *Campaigning for Christ* which proves that the work of street preaching can be done efficiently and in a dignified manner here in our country and in our times. Furthermore it proves that our "avenue of approach" is not a one-way street, for Catholics only, or for non-Catholics only, but that the campaign has reached good, bad, and indifferent Catholics, inquiring Protestants, and that enormous body, largest of all, who have washed their hands of churches, who stand on every street corner asking, "What is truth?"

During the first campaign of three months eighty open-air meetings were held. About one hundred and fifty thousand people were addressed. Fifteen thousand books and fifty thousand pamphlets were distributed. We cannot go into the history of each campaign, but suffice it to say that these pioneers have been in the covered wagon ever since with but little respite from their labors. On one transcontinental trip they traveled thirteen thousand miles. They have held meetings in over half the dioceses of the United States, always, is it necessary to add, with the permission of the respective bishops. Perhaps the most notable conversion recorded was that of the primeval and war-racked Ford—which by the aid of the Archbishop and people of San Francisco became a Cadillac. This perambulating pulpit, in papal colors, white and gold, was in the Holy Name procession at Washington a thing of beauty and a joy forever.

In the past seven years, one hundred and eleven thousand cloth-bound books and seven hundred and fifty thousand pamphlets have been distributed from this van. Thirty-four thousand five hundred people have been enrolled as subscribers to Catholic papers or magazines. Let us say in passing that, since no particular organization or society backed these volunteers financially, the sinews of war were largely obtained by this disagreeable but necessary "book agent" work. However, though disagreeable, it is not the least important part of the campaign to put Catholic literature into the hands of Catholics and non-Catholics, and to get them to pay for such literature. Everything was sold so low that there was no taint of commercialism. Free seats, free lunches, endowed churches and subsidized preachers have amply proved that what costs nothing is good for nothing, and "free seats" are usually very free, even of people.

The movement thus initiated in the United States has happily spread. To-day in Germany, in Porto Rico, in France, and especially in England, similar campaigns are being waged. The work in England has been adequately described in the ECCLESIASTICAL REVIEW, but may I cite a personal experience of the stir Catholic speeches are making in "dear old London". It sufficiently describes what is taking place at meetings of our own Catholic Truth Guild.

During a very brief visit there last summer, I met an enthusiastic American student, a Catholic, who asked me what I had seen in London. I rehearsed the usual catalogue of the casual tourist, museums, abbeys, churches, when with a burst of inspiration he asked me if I had been to the Marble Arch. I told him I had never heard of the thing. He looked at me with pity. "You haven't seen London at all", was his comment. "Better go this evening." I went.

I found a park in the heart of London adorned with a huge Marble Arch; hence the name. Trees and grass were growing there, but also free speech and ideas. Fountains may have been spouting—I didn't see them; but orators were. I came; I saw; I listened. Groups surrounded the various speakers who were pouring out their views on everything debatable, like Socialism, and undebatable, like birth control. The large group, the interested group, was gathered about a young man expounding Catholic truth. I inquired and found that the speakers in this public forum were sometimes priests, more often laymen—students, doctors, lawyers, business men, clerks—young men as a rule, enthusiastic always, occasionally even brilliant. It was stimulating, even inspiring, to hear these young champions of the Catholic cause, the lost cause in England, setting forth the forgotten verities of Mother Church in the very shadow of the Tower of London, not far from Tyburn.

There was some heckling, but not much, for there is rather a healthy sprinkling of London Irish in the crowd who would deal drastically with the obstreperous. Such action, however, is never necessary. An occasional crank may obtrude, but fair play is the rule and both English and American campaigners could subscribe to what Mr. Goldstein avers as his constant experience, that he has never been treated unfairly or discourteously by an audience. Even in hostile territory the speakers can rely on an elementary sense of justice to get a hearing and a square deal.

I agreed with my friend that I should not have known London if I had not been to the Marble Arch. It reminded me of a scene in one of Benson's novels in which he sees Hyde Park thronged at noon-day and a friar preaching to a vast audience, all England having found the Lost Faith. Young men dream dreams; but so many of Benson's dreams have come true that

the Second Spring may yet become full summer and the fields white with the harvest. Again we may hear "Non angli sed angeli", and Our Lady's dower may be restored to her.

III.

To stand thus in a public square, to expose sacred truths to possible derision, to rub elbows with anarchists and free-lovers, birth-controllers, and other propounders of error, may seem to many undignified, unusual, unnecessary, a bit drastic. Shall we go out through the open doors of our beautiful churches and descend to the level of the street? Shall we leave our splendid edifices with their carved pulpits, to take our place with the "soap-box" orators, the long-haired and wild-eyed ranters on street corners? Is not religion too sacred to be peddled about like a patent medicine? Is there not something said about casting pearls—?

The answer is in the New Testament. Christ did not think so. The open door of a city was a door of opportunity to Him, to preach in the streets and the marketplaces. The open door of a heart disposed gave him an opportunity to teach by the roadside, even a woman, and a Samaritan. The Apostles did not think so. Through the open door of the Cenacle they passed into the streets of Jerusalem on that first Pentecost to kindle the fire of the Holy Ghost in the hearts of men. It was in the public forum of Athens that St. Paul preached. The retort is obvious. If the Cathedral at Athens had been built, would St. Paul have preached in the forum? Certainly! He would have gone wherever the door of opportunity was open to him. Militant that he was, he would have been the first to obey the command of Christ, "Go into the highways and by-ways and compel them to enter." "Go and teach all nations." There is a lot of force in that word "Go". It means more than to build a church and to sit down content with those who enter. St. Paul's life was an exemplification of that "Go". "Go" means what it says: "Get up and go after them." The other word is "all". That does not mean that we are to be content to minister to our own people, Irish, French, or Italians, but that our legitimate missionary zeal should extend to "all people" if we are to fulfil the command of Christ and reach all.

Pius XI in an address to the Cardinals on 24 March, 1924, said: "We shall regard with special favor all those Catholics who, moved by divine grace, shall strive to help their separated brethren to obtain the true faith, preparing the way for them by dissipating inveterate prejudices, by teaching the whole Catholic doctrine, and above all by showing forth in themselves that charity which is the mark of the disciples of Christ."

Leo XIII in his Encyclical on the "Duties of Christians as Citizens" says that (laymen), "as circumstances demand, may take upon themselves, not indeed the office of pastor, but the task of communicating to others what they themselves have received, becoming, as it were, living echoes of their masters in the Faith. Such coöperation on the part of the laity has seemed to the Fathers of the Vatican Council so opportune and fruitful of good that they thought well to invite it. . . . In propagating Christian truth and warding off errors, the zeal of the laity should, as far as possible, be brought actively into play."

The sympathetic and active coöperation of the American hierarchy in the movement is amply demonstrated by the fact that the Catholic Truth Guild of Boston has labored already in twenty-six dioceses of the country. Street preaching, then, is not in itself alien to Catholic faith or practice. Even the Salvation Army looks to St. Francis of Assisi as a model and inspiration in their work.

It is, moreover, democratic and American. It is democratic because it reaches the man in the street, on whose vote democracy ultimately rests. It is American because the political leaders of America have always made direct appeal to the people for the support of their policy. The man in the street who represents the plain common sense of the people is appealed to by every candidate for public office from the President down. Without popular favor no man can hope to win. This common practice is not a matter of deliberate choice nor of occasional expediency but of political necessity based upon the very nature of republican government. It is neither unusual nor undignified for the President himself to present his policies directly to the people, even against the very representatives of the people in Congress assembled. A direct appeal then to the man in the street is never out of order in America.

The work of the street preacher is to put the case of the Catholic Church before the people.

IV.

Moreover, the American people will listen. Orators have always been held in great esteem among us. Popular interest in lectures and debates is keen. Public forums are thronged. The people will listen with respect even when they do not agree, or are violently opposed to the Catholic Church. The average American demands fair play. The American people also are naturally religious; the country has a religious background; all our early foundations, political or educational, were based on religion; our traditions are religious. The anti-clerical is practically unknown among us. He is usually a victim of, and an importer of, vicious foreign propaganda alien to American life and ideals. Our great leaders have all been naturally God-fearing and religious men. The public utterances of President Coolidge are very much in point. Nor in these positive religious utterances is he singular. Rather is he carrying on the great and genuine American tradition that the ultimate well-being of the nation depends upon our faith in God and our obedience to His laws. The Catholic Church which bigots attack is a caricature drawn by ignorance rather than malice. The work of the street preacher is to tear down this misrepresentation, to enlighten this ignorance. It is to paint a true picture of the Catholic Church in all its beauty and holiness. A kindly and fair and generous people will listen; an intelligent people will learn.

This, then, is a work to which we can cheerfully give ourselves both as Americans and as Catholics; as Catholics, because the Church needs America, and as Americans, because America needs the Church. The Church needs America to offset the powerful Protestant propaganda in the English-speaking and English-controlled world. America needs the Church because the nation needs Jesus Christ, the Son of God and the Son of Mary. A touch of grace, a breath of the bracing air of supernaturalism is worth more than all the ethical teachings on which we Americans so much depend. Merely natural ethics in the last analysis has not been much of a help to keep men from drifting. Popular education and popular

culture such as we have in these United States will not save our civilization. To have said this fifty years ago would have savored of political heresy. To-day it is a truism, not to say, a platitude.

We shall never perhaps attain the degree of popular culture which the Athenians achieved, but their high culture could not save them from the corruption of low religious ideals and consequent decadent morals. Our culture may be lower than that of Athens in her days of glory, but our civilization is higher because it is a Christian civilization. To work for Christ, then, is a patriotic duty as well as a religious obligation. It is a work for God and country; for country, because it lifts on high the standard of Christian morality on which our civilization depends; for God, because it brings the American people closer to the practical religion of Jesus Christ.

This need of the American people for religion is voiced frequently by our major prophets. For instance, that very eminent economic pragmatist, Mr. Roger W. Babson, in a recent address, gives us a modern American viewpoint which is typically utilitarian rather than ideal. I quote excerpts from the *Boston Transcript,* 20 October, 1925.

> All men are actuated from 60 to 90 per cent by their emotions. Psychologists show that the intellect plays a very small part with the wisest of us. Emotions rule the world. Good emotions are created only by religion; all emotions are safely directed and controlled by religion. Religion serves as a safety-valve for the excess emotions. Every red-blooded man either prays or swears, sings or scolds, loves or hates, is sympathetic or jealous, and it is religion which determines which the man does.
>
> The real security for property and legitimate investments rests upon the religion of the nation. The value of our stocks, bonds, deeds and mortgages lies with the motives of the people. With 51 per cent of the people honest and having at heart the good of the community, our legitimate property and investments are safe. With 51 per cent of people dishonest and without this vision our investments are unsafe. There is no value in the piece of paper which we so carefully lock up in our safety-deposit boxes. The value lies in the motives of the community in which this property is located. The real safeguards of your savings are not the banks, but the churches. We are so accustomed to assume honesty in clerks, stenographers, lawyers, judges, jewelers, etc., that we forget that a dishonest one could at any time make us penniless.

The solution of our industrial and social troubles will come only by more people getting a correct vision of life. Industrial unrest, commercial profiteering, labor strikes and lockouts, the high cost of living are fundamentally religious problems. These problems can be solved not by our legislatures but by our churches.

Statistics show that religion is the greatest factor in the development of our social, industrial and commercial life. Hence I say that the basis of real prosperity is sane religion.

Thus far Mr. Babson . . . but much more to the point was an address delivered at Rome some sixteen years ago.

Cardinal Merry del Val at the golden jubilee of the American College pointed out that the acumen shown by the American people in business and political matters, once it was directed to religion, would soon distinguish what was "shoddy" from what was real. This remark is profoundly true. Interest the American people in religion and they will soon see the "sanity" as well as the sanctity of the Church; and they who fought to keep the nation united, for four long and bitter years, will realize that schism and disunion in the Church is a disaster more lamentable than schism and disunion in the state; that true reform when necessary can always be worked from within an organization, and that what passes for "reformation" was in reality schism and rebellion, which rent the seamless garment of Christ and almost brought to naught His fervent prayer, "ut omnes unum sint".

As if to still further demonstrate this idea that America is ready and well-disposed for the harvest, I find in large headlines in the *Boston Herald* of 21 October, "Coolidge Declares Religion Only Cure For Nation's Ills". In the body of the article our President is quoted as saying before the Council of Congregationalist Churches at Washington, just about the same time that Mr. Babson was making his speech in Boston;

> I can conceive of no adequate remedy for the evils which beset society except through the influence of religion. . . . We will be able to get out of the people only such virtue as religion has placed there. If our political and social standards are the result of an enlightened conscience, then their perfection depends upon securing a more enlightened conscience. . . .
>
> While I regard the clergy as the greatest force for religious teaching that we have, I do not refer to them alone. I am conscious that

the example of devoted men and women, the result of the inevitable social relations, and, above all, the influence of piety in the home, are all forces of enormous significance. While certain formalities of the past may have lost the hold they once had, I do not see any diminution in the steadfastness of the religious conviction of the people. [Again] the deep and abiding faith of our people in religion has not diminished but has increased.

There is, then, among our political and financial leaders in America a demand more and more insistent for that national tranquility which shall come only from a knowledge and spreading of religion. But how can this be accomplished? What can we Catholics do to forward this movement for God and country? We can do our best by giving our best, our Faith.

V.

It is no small task to make the Catholic Church better known and appreciated by almost one hundred million people. It must be accomplished in a broad-gauge way. The spirit behind it must be one of true Christian charity, based on genuine and sincere love of God and love of neighbor. It must never be antagonistic, nor designedly controversial; it should not be "proselytizing" in character or method; it should not be anti-Protestant, nor anti-socialist, nor anti-anything. I may quote a sentence from the program of the Catholic Truth Guild. "Our work is a positive setting forth of Catholic Truth. We work to win, not to antagonize."

That everyone might not be able to do this sort of work intelligently and efficiently is obvious. Cardinal Newman describes a lay apostle in his own inimitable way.

There is a time for silence and a time to speak. What I desiderate in Catholics is the gift of bringing out what their religion is; it is one of those better gifts of which the Apostle bids you be zealous. You must not hide your talent in a napkin or your light under a bushel. I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity.

I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other, what are the bases and principles of Catholicism, and where lie main inconsistencies and absurdities of the Protestant theory.

You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose the comprehension of others to fiction and fallacies of your opponents, and to explain the charges brought against the Church to the satisfaction, not indeed of bigots, but of men of sense, of whatever cast of opinion.

Where shall we find such a laity? Where do they find the lay apostles of London, Liverpool, Boston, Charleston, or other places where by tongue and pen the laity have given public utterance to the Faith which is in them? Where do the political parties of our country, the debating societies, the public forums recruit their strength? Why not release the pent-up religious forces of our universities and colleges, of our business and professional men, of our various fraternities? There is plenty of material if we but use it. We have only to recall the success of our laymen in patriotic propaganda during the Great War to realize what the same forces could accomplish if directed to the promotion of higher religious and moral ideals in this country. Give our laymen something big to do. St. Vincent de Paul has recruited 150,000 men under his banner as charitable workers. Ten times as many more could be found were they necessary. There is plenty of the old Crusader spirit in the Church. We need not be afraid to match wit with wit, speaker with speaker, argument with argument. Behind us is Everlasting Truth. It will prevail. "Fear not. Behold I am with you all days."

Sometimes we forget, in view of the mighty work accomplished here in the United States, that we live in a "foreign mission". It is somewhat of a shock when one visits a "foreign mission" seminary like All Hallows in Dublin, and realizes that many of the "missions" of the young seminarians will be in the United States. We identify foreign missions with China, Japan, Africa—anything but the next street, or the next house. Let us do all we can for these more distant missions. We have not yet begun to do what we can do. Our home Church will prosper in ratio to the interest we take in

these more neglected fields. Let us give generously; but let us not forget that while we cannot all be missionaries in foreign fields, we can be and we should be missionaries at home. Our mission is our neighbor.

Progressive, fraternal societies are constantly campaigning for increased membership. "Get another member" is the slogan set forth as the plain duty of each active member. Can we Catholics not do as much for that great fraternal society, the Catholic Church, in which we are brothers of Christ and co-heirs of His kingdom?

For remember that there is no standing still in any society; it either goes ahead or it drops behind. Restricted immigration which cuts off our greatest natural increase is an advantage in a way, for it gives us breathing time. We have grown so fast through the immigrant that it has been hard to build churches fast enough, and with the unyielding demand of the Church for well-educated and well-trained priests, it has been hard to provide clergy enough to meet the ever-growing needs of the people. We have been so busy providing for our own that we could not attend to others. These days, however, are passing rapidly. There is no abnormal growth now as there was in the flood-tide of immigration.

No man is a loyal member of a society if he takes no personal interest in its progress, in the accomplishment of its aims and mission. Certainly no man is a true Catholic who has not some spark of missionary endeavor in his maks-up. "Catholic" means universal, not mathematical universality, but potential and adaptable universality. From now on we go forward or backward in the United States. If we go forward, it will be due, after the grace of God, to our own energy and zeal. The zeal of converts to share newly-found treasures with others has often put to shame those born in the faith.

It is undeniable that the United States to-day offers splendid missionary opportunity for missionary endeavor. A soul in the United States is just as valuable as and much more accessible than a soul in China. And those who lend themselves to this great work will receive a blessing, for the best way to help ourselves is to be of service to others. Laymen will know their religion better; they will study it more profoundly and live it more actively. If they never make a convert but en-

lighten popular ignorance or allay popular prejudice with regard to the Catholic Church, they will have moved mountains by their faith. If they strengthen the weak-kneed or make the back-sliding ashamed and penitent there will be rejoicing in Heaven.

At the recent Holy Cross-Harvard football game a wondering youngster back of me inquired of his daddy, "Holy Cross, Holy Cross? What a funny name! What does it mean?" There was no answer. I wonder if the father knew what it meant. I wonder if he vaguely realized the age-long bitter sweetness of that name. Was there no atavistic stirring of his blood, whose ancestors for a thousand years had lived and died and been buried in the shadow of the cross. "Holy Cross? What a funny name!"

Sometimes I have heard priests complain about non-Catholic missions. The results, they say, are so meagre. Only three or four converts persevered. Get out your pencil and paper and figure the per capita cost of conversion in pagan lands. No! Throw away pencil and paper. It savors of the "cautious statistical Christ". Try and realize the intangible cost, the tears, the sacrifices, the poverty and privation, the laborious lives of missionaries, the persecutions even unto death, all endured, by God's will and heroic conformity with it, sometimes with no very evident results. Stand at the foot of the cross and realize the value of one soul for which Christ died, and then tell me that your non-Catholic mission was a failure, because only three or four persevered! If you got not a single convert, but sent a few people away with a better knowledge of Christ, a better understanding of the truth and beauty of the Catholic Church, if you made it easier for a wife to attend to her religious duties or to send her children to the Sunday school, your mission was well worth while. How many of those who heard the call in the pride of life and did not respond then, or who were bewildered by the suddenness of grace and through momentary prejudice rejected it, how many of these later in life, tried in the furnace of affliction, in sickness and suffering, will turn to Christ, the bearer of burdens, for ease and comfort. Witness the innumerable death-bed conversions in these United States. When we are speaking of souls and of the eternal destinies of men, let us not speak disparagingly of only three, or of only one.

Benson in his *None Other Gods* depicts the sacrifice of a life spent in the apparently fruitless pursuit of a soul shut up in a personality almost detestable. Beneath the wretched veil of weak and debased humanity, the hero of the book saw the soul that God loved. He lived life joyously in riotous pursuit of that soul. It was his only aim and purpose till inglorious death overtook him, still hot in pursuit. The world scoffs at his folly, but the Catholic understands.

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This science is widely cultivated. Its statue is set in our chambers of commerce; our politicians kneel at its shrine. It holds in its hands the weighing scales of international adjustments, and its weights are false or true to meet the expediency of the hour. It is clear in its objective, for its object is visible, and, whilst speaking in the name of liberty, it is intolerant of all ideas that transcend its scope. There is little wonder, then, that it has no place in its calculations for the monastery, and that it considers a life of prayerful contemplation nothing less than criminal wastage of talent which could be turned to useful account.

This was the attitude of Protestantism, which speedily adopted the science that we speak of as its child. So, writes Professor Van Ness Myers, "In the first place Protestantism discredited the monastic type of goodness. The meritoriousness of celibacy was denied. The austerities of the ascetic were declared to be not only useless but positively wrong. Instead of being an object of profound veneration and homage the saint of medieval times became to the Protestant reformers an object of the deepest moral detestation. The immediate consequences of this change in men's conceptions of what constitutes the highest moral excellence was that throughout one-half of Europe the monasteries, which the religious moral enthusiasm of the earlier centuries of Christianity had created, were dismantled and razed to the ground, and an institution

which had dominated Europe for a thousand years was suppressed in all the Northern lands."[1]

At present Europe is suffering the consequences of this wholesale rejection of one of the deepest and most far-reaching of Christian ideals. She has put out the lamp which, for centuries, was illuminating mankind, and she finds herself struggling in the dark night of irreligion. It will be a great day for the sick-at-heart nations when they turn again to the mountain on which the light is still shining, and, "seeing the good works, glorify the Father in heaven".

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Man has always realized, at least in a vague way, that the claims of God transcend all other claims; the Pagan knew how to honor the Vestal Virgin, whose duty it was to keep alive the lights of the temple shrine. Intercourse with the great is considered a privilege. The world has little difficulty in subscribing to the exclamation of the Queen of Saba that the men of King Solomon's court and the servants who stood be-

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The January, 1925, issue of the *Hibbert Journal* gives pride of place to a strange and typically non-Catholic article on the "Christian Ideas of Faith and Eternal Life", which the writer, Professor Ward of Cambridge, concludes thus: "To regard this life, then, not as intrinsically valuable in itself, but as merely a means to some final perfection ever beyond and yet ceaselessly to be pursued, would, it seems to me, reduce the eternal life for God and man alike to nothing better than an endless mirage." Surely, if there be a life beyond the tomb, and if this life be eternal, the whole present life must derive its real value from its preparation from this never-ending life.

The contemplative realizes this truth fully and he shapes his life accordingly. But he does more, he helps to shape the life of others. In spite of an uncompromising hostility to religion, the world has a secret awe of the "man of prayer". He possesses a power with which it cannot cope. "Elias was a man passable like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months," for "the continual prayer of the just man availeth much". On her active apostles the Church imposes, as a grave obligation, the daily prayer of the Divine Office. But she realizes that, as the many cares of life call for the work of Marthas, she cannot be without her Marys too, who will choose the better part. If, even in the temporal order, the prayer of the just man availeth much, how still more effective must it be in the realm of grace. A modern writer has beautifully expressed the truth: "But still the silent adoration went on, and when one woke up for a few minutes during the night, one knew that God's chosen ones still kept watch two by two, before His face. What tales these midnight hours might tell. Tales of ardent desire, burning contrition, passionate pleading, from souls as pure as the white lilies adorning the altar. I often think, if we could only see with these material eyes just once into the world of grace, or if that world could be spiritually materialized, so to speak, what a sight it would be. If

we could see the golden clouds of prayer ascending from those pure virgins, and then the healing showers of grace descending from heaven upon the world and upon individual souls in reply, we should never tire of the vision. . . . Yet such ideas are not fantastic fancies but stern reality, reality far more real than the material happenings of this transient world".[2]

Protestants are beginning more and more to waken to this fact: "As far back as 1868 Dr. Westcott, reading the signs of the times with prophetic insight, pleaded at Harrow for the recovery of the ascetic life. He indicated the nature of the great victories that were won by ascetics in the past, taking St. Anthony as the type of personal asceticism, St. Benedict as the founder of the common life of equality and brotherhood. . . . He declared his conviction that God has new blessings in store for those who will practise 'absolute self-sacrifice': and the Church [i. e. the Church of England] will do well to test that conviction".[3] It is interesting to note that later, at Caldey, the Anglican pioneers who did make the test were rewarded with the full measure of truth.

Nowhere do we realize more fully the beauty of the contemplative's call than at the foot of the Cross. The cry of the Psalmist, "To Thee only have I sinned and have done evil in Thy sight," has naturally had its fullest echo in the Christian heart. Humanly St. Paul had much to glory in, but his deep sense of the majesty of God and the need of making reparation to this majesty, outraged by sin, made him understand that the great glory of Christianity was the Cross of Christ. Here there is sacrifice and the most complete oblation of a perfect life to God, and here is completed the supreme act of atonement for the world's sin. Père Gratry wrote; "Protestantism is in essence the abolition of sacrifice. It seeks to shut up sacrifice in Jesus Christ alone. It no longer says, with St. Paul, 'I fill up what is wanting of the sufferings of Christ,' but it turns to Jesus Christ on His cross and says, 'Suffer alone, O Lord'. The contemplative, on the other hand, is to be found at the foot of the Cross, with Mary Magdalen, the first to choose, with the Master's blessing, the life of contemplation. There he atones, in union with Christ, for the sins of the world; and,

[2] O. K. Parr, *The Red-handed Saint*, p. 127.

[3] Dr. Hardman, *The Ideals of Asceticism*, p. 187.

through the Communion of Saints, helpless to save from destruction the godless Sodom."

Of recent years there has been a growing number of vocations to the Contemplative Orders in the Church. It is well that it should be so. In the midst of this world, dying in its irreligion, we want those who will save religion by making it the very warp and woof of their lives. After the European war there was and still is much talk about reparation, reparation of the material damage wrought. There are reparation committees established. But what reparation is made for the terrible tale of sin and crime, perpetrated in the war, and the sad aftermath of moral decadence? What hands are raised to God in earnest prayer; "Spare, Oh God, spare Thy people"? What hands, if not above all the pure hands of those who uplift them in the cloister? In these days of undisciplined violence, the story of their disciplined life may gradually begin to be told; in these days of open immorality the fragrance of their chastity may at last be sensed. In these days when there seems to be no national conscience, we may have great hopes that the conscience of the cloister will make itself felt as it did in the past. We may quote again the non-Catholic historian, V. N. Myers: "In the course of a few generations the vast enthusiasm awakened for the ascetic life covered all the Christian lands with convents and monasteries, which in their ethical influence constituted one of the most important institutions of the Church. In truth monasteries stand in closer and more vital relations than does any other ecclesiastical institution to the ethical evolution of the Western world. . . . it is probable that the most precious thing conserved by the monasteries from the wreck of ancient civilization was that social conscience. . . . Professor Nash, in his work entitled the *Genesis of the New Social Conscience,* maintains, and we think with right, that the distinctive qualities of the modern conscience—tenderness for the unfortunate, a lofty altruism, a noble capacity for self-sacrifice—were qualities conserved and cradled in the medieval monasteries."[4]

At times, we have heard even Catholics ask what is the use of this secluded life. To the irreligious it seems a form of

[4] Van Ness Myers, *Ethics as Past History,* p. 276.

religious eccentricity. We trust that these few considerations —and they are only a few on a vast theme—may help to show that the life of the Contemplative is not religious eccentricity but religious concentration. Coventry Patmore happily wrote, "No man can move this world unless he stand upon another". In the ritual of every form of religion the most precious things were offered in sacrifice: the first fruits, the spotless lamb of the flock; and so in countries of genuine Catholicity parents have willingly given the brightest and most endowed of their children to the cloister, esteeming it a privilege that their sons or daughters should be called continually to stand before the Lord and to minister in His courts, happy at the thought that these lives would amass treasure not only for themselves but for their fellow-men, proud at the thought that perhaps it would be their glory to have given to the Church and to the world an Antony, a Benedict, a Bernard, because they had given them to God.

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COMMON SENSE IN PREACHING.

I. PROS AND CONS.

COMMON sense in preaching is of course only one particular phase of the much larger subject of common sense in general. Everybody has need of common sense. But because of the manysidedness of his culture, of his important functions, of his daily activities, of his authority and power and influence, the priest needs this asset more than any other man.

Can common sense be taught? Arguments *pro* can be alleged. From A. P. Russell's *In a Club Corner* we extract his view: "The time may come", he thinks, "when chairs of common sense will be set up in the universities. The trouble may be to fill them; but suitable men, when wanted, will be found." He seems to imply that common sense is very uncommon, but that a patient search will discover men competent to teach it.

Fairly in line with this view was that of Monsignor Corcoran, declared by him to the students in his class of Canon Law. Apparently without reference to anything in particu-

lar, he said that some men would not learn common sense—"not if they studied it for three hundred years". His view has remained always one of my most vivid recollections of seminary life. His wide and deep learning was often called upon in canonical tangles, and he had just returned from some such entanglement filled with the view—as his students shrewdly inferred—that while common sense might perhaps be taught, not all men would profit by the teaching.

On the other hand, Dr. W. M. Taylor flatly declares[1] that "common sense cannot be acquired." He gives an illustration, not of the fact itself, but of the view properly entertained of the fact: "The story goes that when a Scottish farmer went to his pastor to consult him as to sending his son to college with a view to his becoming a minister, the good man sought to dissuade him from his purpose, and on being asked for the reason, said, 'I tell you, man, he wants common sense. Now, if a man want wealth, he may get that; if he want learning, he may get that; if he want the grace of God, he may get that; but if he want common sense, he'll never get that.' The witness is true; albeit the youth concerning whom these words were said was very far indeed from having no common sense, for he was none other than George Lawson, who afterward became distinguished as a professor of theology, and was known all over the Country as a Christian Socrates." Taylor forthwith adds: "Still, it is true that common sense cannot be acquired." The minister who sought to persuade the youth from studying for the ministry was mistaken in his judgment of the youth, but not of the fundamental principle of common sense. This could not be acquired—presumably whether from books or from men and things. And therefore common sense could not be taught.

Common sense is, of course, a kind of natural wisdom in discernment. A little excursus from the present theme may be permitted here in order to illustrate the wisdom of taking anecdotes *cum grano salis*. Taylor's illustration doubtless is substantially the same as that given by Etter in his volume on *The Preacher and His Sermon:* "Whenever a student commenced his course of study in a certain Presbyterian school, the president was accustomed to address him thus: 'Young man, if you

[1] *The Ministry of the Word.*

Benson in his *None Other Gods* depicts the sacrifice of a life spent in the apparently fruitless pursuit of a soul shut up in a personality almost detestable. Beneath the wretched veil of weak and debased humanity, the hero of the book saw the soul that God loved. He lived life joyously in riotous pursuit of that soul. It was his only aim and purpose till inglorious death overtook him, still hot in pursuit. The world scoffs at his folly, but the Catholic understands.

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The contemplative realizes this truth fully and he shapes his life accordingly. But he does more, he helps to shape the life of others. In spite of an uncompromising hostility to religion, the world has a secret awe of the "man of prayer". He possesses a power with which it cannot cope. "Elias was a man passable like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months," for "the continual prayer of the just man availeth much". On her active apostles the Church imposes, as a grave obligation, the daily prayer of the Divine Office. But she realizes that, as the many cares of life call for the work of Marthas, she cannot be without her Marys too, who will choose the better part. If, even in the temporal order, the prayer of the just man availeth much, how still more effective must it be in the realm of grace. A modern writer has beautifully expressed the truth: "But still the silent adoration went on, and when one woke up for a few minutes during the night, one knew that God's chosen ones still kept watch two by two, before His face. What tales these midnight hours might tell. Tales of ardent desire, burning contrition, passionate pleading, from souls as pure as the white lilies adorning the altar. I often think, if we could only see with these material eyes just once into the world of grace, or if that world could be spiritually materialized, so to speak, what a sight it would be. If

we could see the golden clouds of prayer ascending from those pure virgins, and then the healing showers of grace descending from heaven upon the world and upon individual souls in reply, we should never tire of the vision. . . . Yet such ideas are not fantastic fancies but stern reality, reality far more real than the material happenings of this transient world".[2]

Protestants are beginning more and more to waken to this fact: "As far back as 1868 Dr. Westcott, reading the signs of the times with prophetic insight, pleaded at Harrow for the recovery of the ascetic life. He indicated the nature of the great victories that were won by ascetics in the past, taking St. Anthony as the type of personal asceticism, St. Benedict as the founder of the common life of equality and brotherhood. . . . He declared his conviction that God has new blessings in store for those who will practise 'absolute self-sacrifice': and the Church [i. e. the Church of England] will do well to test that conviction".[3] It is interesting to note that later, at Caldey, the Anglican pioneers who did make the test were rewarded with the full measure of truth.

Nowhere do we realize more fully the beauty of the contemplative's call than at the foot of the Cross. The cry of the Psalmist, "To Thee only have I sinned and have done evil in Thy sight," has naturally had its fullest echo in the Christian heart. Humanly St. Paul had much to glory in, but his deep sense of the majesty of God and the need of making reparation to this majesty, outraged by sin, made him understand that the great glory of Christianity was the Cross of Christ. Here there is sacrifice and the most complete oblation of a perfect life to God, and here is completed the supreme act of atonement for the world's sin. Père Gratry wrote; "Protestantism is in essence the abolition of sacrifice. It seeks to shut up sacrifice in Jesus Christ alone. It no longer says, with St. Paul, 'I fill up what is wanting of the sufferings of Christ,' but it turns to Jesus Christ on His cross and says, 'Suffer alone, O Lord'. The contemplative, on the other hand, is to be found at the foot of the Cross, with Mary Magdalen, the first to choose, with the Master's blessing, the life of contemplation. There he atones, in union with Christ, for the sins of the world; and,

[2] O. K. Parr, *The Red-handed Saint*, p. 127.
[3] Dr. Hardman, *The Ideals of Asceticism*, p. 187.

through the Communion of Saints, helpless to save from destruction the godless Sodom."

Of recent years there has been a growing number of vocations to the Contemplative Orders in the Church. It is well that it should be so. In the midst of this world, dying in its irreligion, we want those who will save religion by making it the very warp and woof of their lives. After the European war there was and still is much talk about reparation, reparation of the material damage wrought. There are reparation committees established. But what reparation is made for the terrible tale of sin and crime, perpetrated in the war, and the sad aftermath of moral decadence? What hands are raised to God in earnest prayer; "Spare, Oh God, spare Thy people"? What hands, if not above all the pure hands of those who uplift them in the cloister? In these days of undisciplined violence, the story of their disciplined life may gradually begin to be told; in these days of open immorality the fragrance of their chastity may at last be sensed. In these days when there seems to be no national conscience, we may have great hopes that the conscience of the cloister will make itself felt as it did in the past. We may quote again the non-Catholic historian, V. N. Myers: "In the course of a few generations the vast enthusiasm awakened for the ascetic life covered all the Christian lands with convents and monasteries, which in their ethical influence constituted one of the most important institutions of the Church. In truth monasteries stand in closer and more vital relations than does any other ecclesiastical institution to the ethical evolution of the Western world. . . . it is probable that the most precious thing conserved by the monasteries from the wreck of ancient civilization was that social conscience. . . . Professor Nash, in his work entitled the *Genesis of the New Social Conscience,* maintains, and we think with right, that the distinctive qualities of the modern conscience—tenderness for the unfortunate, a lofty altruism, a noble capacity for self-sacrifice—were qualities conserved and cradled in the medieval monasteries."[4]

At times, we have heard even Catholics ask what is the use of this secluded life. To the irreligious it seems a form of

[4] Van Ness Myers, *Ethics as Past History,* p. 276.

religious eccentricity. We trust that these few considerations —and they are only a few on a vast theme—may help to show that the life of the Contemplative is not religious eccentricity but religious concentration. Coventry Patmore happily wrote, "No man can move this world unless he stand upon another". In the ritual of every form of religion the most precious things were offered in sacrifice: the first fruits, the spotless lamb of the flock; and so in countries of genuine Catholicity parents have willingly given the brightest and most endowed of their children to the cloister, esteeming it a privilege that their sons or daughters should be called continually to stand before the Lord and to minister in His courts, happy at the thought that these lives would amass treasure not only for themselves but for their fellow-men, proud at the thought that perhaps it would be their glory to have given to the Church and to the world an Antony, a Benedict, a Bernard, because they had given them to God.

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COMMON SENSE IN PREACHING.

I. PROS AND CONS.

COMMON sense in preaching is of course only one particular phase of the much larger subject of common sense in general. Everybody has need of common sense. But because of the manysidedness of his culture, of his important functions, of his daily activities, of his authority and power and influence, the priest needs this asset more than any other man.

Can common sense be taught? Arguments *pro* can be alleged. From A. P. Russell's *In a Club Corner* we extract his view: "The time may come", he thinks, "when chairs of common sense will be set up in the universities. The trouble may be to fill them; but suitable men, when wanted, will be found." He seems to imply that common sense is very uncommon, but that a patient search will discover men competent to teach it.

Fairly in line with this view was that of Monsignor Corcoran, declared by him to the students in his class of Canon Law. Apparently without reference to anything in particu-

lar, he said that some men would not learn common sense—"not if they studied it for three hundred years". His view has remained always one of my most vivid recollections of seminary life. His wide and deep learning was often called upon in canonical tangles, and he had just returned from some such entanglement filled with the view—as his students shrewdly inferred—that while common sense might perhaps be taught, not all men would profit by the teaching.

On the other hand, Dr. W. M. Taylor flatly declares[1] that "common sense cannot be acquired." He gives an illustration, not of the fact itself, but of the view properly entertained of the fact: "The story goes that when a Scottish farmer went to his pastor to consult him as to sending his son to college with a view to his becoming a minister, the good man sought to dissuade him from his purpose, and on being asked for the reason, said, 'I tell you, man, he wants common sense. Now, if a man want wealth, he may get that; if he want learning, he may get that; if he want the grace of God, he may get that; but if he want common sense, he'll never get that.' The witness is true; albeit the youth concerning whom these words were said was very far indeed from having no common sense, for he was none other than George Lawson, who afterward became distinguished as a professor of theology, and was known all over the Country as a Christian Socrates." Taylor forthwith adds: "Still, it is true that common sense cannot be acquired." The minister who sought to persuade the youth from studying for the ministry was mistaken in his judgment of the youth, but not of the fundamental principle of common sense. This could not be acquired—presumably whether from books or from men and things. And therefore common sense could not be taught.

Common sense is, of course, a kind of natural wisdom in discernment. A little excursus from the present theme may be permitted here in order to illustrate the wisdom of taking anecdotes *cum grano salis*. Taylor's illustration doubtless is substantially the same as that given by Etter in his volume on *The Preacher and His Sermon:* "Whenever a student commenced his course of study in a certain Presbyterian school, the president was accustomed to address him thus: 'Young man, if you

[1] *The Ministry of the Word.*

want learning, we are here to give it you; if you want grace, we can tell you where to get it; but if you lack common sense, may God have mercy on you. We know of no source of supply either in the heavens above, or the earth beneath, or the waters under the earth.' Happy the candidate who possesses it! Let him improve it with jealous care." It would dull the edge of the president's humor to comment on his view that common sense could not be obtained even from the heavens above. Perhaps it would imply the possession of not a little common sense to recognize our lack of it—(if a sort of "bull" might be indulged here)—and to pray Heaven for a decent modicum thereof.

If common sense, however, can neither be taught academically nor be learned even in the hard school of experience, why should any one undertake to write about that particular phase of its wide comprehensiveness which concerns the pulpit?

II. Plain Sermons.

One answer to the question just asked above might be that common sense is not easily defined. Opinions will sometimes differ as to the sensible thing to do in certain cases. In preaching, at all events, there seems to be the possibility of an occasional exception to some generally approved canon of procedure.

Take, for instance, the question of plain sermons. All men of good sense will agree that preachers should try to make their message intelligible to the congregation. Doubtless the notable English preacher Baxter followed this rule. He was the author of the couplet (I quote from memory and therefore uncertainly)—

> I preached as one who ne'er should preach again,
> And as a dying man to dying men.

Inspired by such an ideal, the sermons he preached ought to have been plain—albeit apparently veracious history records that one of his sermons had no less than one hundred and twenty divisions and subdivisions. He rather humorously admitted, nevertheless, that once in each year he studiously composed a sermon that would be hopelessly unintelligible to his humble congregation. Why? Because the congregation would insensibly lose respect for his learning and consequently

for the authority of his teaching if the good folk could easily understand everything that he said. He had to assert himself occasionally in order to retain their respect.

Was this a common-sense procedure? Opinions may differ. But it is probably not an uncommon experience of professors and teachers in colleges and schools, that pupils who can easily follow a lucid exposition of a somewhat recondite subject will be tempted at times to ascribe their facility in comprehension rather to their own perspicacity than to the perspicuity of the teacher's exposition. Something can be said in defence of "that blessed word Mesopotamia". But is it a dictate of common sense to use the golden opportunities of the pulpit to assure the congregation's respect for the scholarly attainments of the preacher?

III. Latin in the Sermon.

Intimately connected with the foregoing discussion is the question of the use of Latin in sermons. There was a time in the history of the English Parliament when no speech could be considered quite regular unless it contained several long quotations from the Latin classics. *Mais nous avons changé tout cela.* (Does it contravene common sense to use this French quotation here?) Nowadays, parliamentarians speak rather to their constituents than to their fellow-members of Parliament. They eschew Latin, although perhaps they still illustrate Talleyrand's view that language was meant to conceal thought. They must at least appear to use intelligible language.

There was a time, too, in the history of preaching when no sermon was considered just right unless it contained Latin quotations. Shall we smile at Baxter's expedient as ill-timed or nonsensical? And yet, how shall we account for the frequent injection of Latin texts in the vernacular sermons of earlier centuries? Was it indeed the supposition of preachers that their hearers could translate the texts off-handedly? Or was their thought rather that the people should be accustomed by indirection to respect the cultural qualifications of their preachers?

St. Francis de Sales was gently reproved by his father for preaching on every occasion that offered or could be seized for

that purpose. "My dear father", said the Saint, "used to hear the bells ringing, and ask who preached? 'Who but your son?' At last he took me aside, and said, 'Provost, indeed you preach too much; even on weekdays I hear the sermon bell going, and it is forever the Provost, the Provost! In my time it was very different; sermons were much rarer, but goodness knows what real preachments they were! so studied, so learned—more Latin and Greek in one than you stick into a dozen! Everybody was edified and delighted; they trooped to listen as if they expected to pick up manna; but now you make sermons such everyday matters that nobody thinks much of them or of you!' You see, my dear old father said what he thought; you may believe that it was from no lack of love to me, but he went by the world's maxims." Everybody was delighted by the abundance of unintelligible classical quotations, and was apt to disparage the unaffected addresses of the Provost. The Saint referred to "the world's maxims" in explanation of his father's view. But, as the Abbé Mullois reminds us in *The Clergy and the Pulpit*, the world but plies its trade when it flatters us.

It may well be doubted that the people were delighted with the Latinized sermons they were accustomed to hear. But, for one reason or another, they found it hard to do other than profess their delight. The few who could understand the foreign quotations were perhaps more delighted to exhibit acquaintance with them than to savor their appositeness as proofs or illustrations of the sermon's argument. Or it may simply, for the rest of the auditory, have been an example of the moral apologue of "The Emperor's New Clothes." They had to admire what they did not understand, or confess ignorance or ineptitude.

Preachers of unquestionable common sense, on the other hand, have made use of Latin quotations in their sermons. The tremendously practical and effective Massillon was fifty years old when he was summoned to deliver the Lenten course before the young king, Louis XV, then a child of eight years. The preacher had already achieved the heights of renown in pulpit oratory. He needed no adventitious aids to the profound esteem of his distinguished courtly auditory. Was it merely the custom of the time that led him to quote the Scrip-

tures in Latin for the intellectual satisfaction of his cultured hearers throughout the ten sermons of *Le Petit Carême?* Or to quote them as a delicate compliment to the learning of his hearers? Perhaps neither of these explanations needs to be invoked.

Giving the texts first in Latin, Massillon immediately reiterated them in French translation. To do this would not be to compliment the culture of the auditory. Apparently it was supposed that some distinction inhered in the mere Latinity—for there could hardly be any question of infelicity or incorrectness in the rendering that should demand learned comparison of the Vulgate with its French translation, as if the preacher might conceivably attempt to make the vernacular text stretch farther than its Latin wording would justly permit. Let us look for a moment at Massillon's method. His first discourse before the young king begins thus:

> *Ecce positus est hic in ruinam et in resurrectionem multorum in Israel.*
>
> Celui que vous voyez est établi pour la ruine et pour la resurrection de plusieurs en Israel.—Luc. 2: 34.
>
> Sire,
>
> Such is the destiny of the kings and princes of the earth, that they are set up as well for the ruin as for the salvation of the rest of men.

Here the text is first given in Latin, is forthwith translated into the vernacular, and is again repeated, in translation, in the very first words of the sermon. Undoubtedly there is some element of glamour in the Latin, and there is meanwhile no uncertainty in the meaning. The brief text is immediately translated and reiterated in the vernacular. It is thus both clarified and emphasized. A little later, the process is reversed:

> Yes, Sire, I repeat it: behold the destiny prepared by Heaven for you. You are set up for the ruin as for the safety of many: *Positus in ruinam et in resurrectionem multorum in Israel.*

Assuredly this is excellent pedagogy, because repetition is the true life of a text, stamping its content of meaning into the memory as well as into the intelligence.

Common sense, while it may well counsel us to exclude Latin in general from any sermon that seeks plainness and corresponding intelligibility, may yet recognize the occasional exception illustrated so happily by Massillon's sermons to a child of eight years who, even at that early age, had no doubt acquired some elementary knowledge of Latin from his learned and judiciously selected preceptors.

This kind of Scriptural Latin quotation is far removed from the introduction of excerpts from the ancient classics, the custom spoken of by Jackson in his *Curiosities of the Pulpit:* "During the reign of James I., a sort of learned pedantry was introduced into the English pulpit, and soon became fashionable. Men who aspired to eminence as preachers, and to the reputation of learning, brought into their sermons not only a multiplicity of divisions and terms of art, but also a profusion of Greek and Latin quotations, partly from the Heathen moralists, and partly from the fathers of the Church. . . . To such an extent was this practice carried, that some of the sermons that were preached at that period may be almost said to be written in three languages—English, Greek, and Latin; devout and sensible men conforming to the custom, simply because it had become the law of the *caste* to which they belonged: just as many otherwise upright men have violated their consciences and good sense by submitting to what are popularly called 'the laws of honor'. . . . It is worthy of observation that the Westminster Assembly of Divines, who acted under the sanction of the Long Parliament, in their 'Directory of Public Worship', which they published in the year 1644, condemned the vicious pedantry. . . . Considering the spirit of party which then prevailed, and the quarter from which this advice came, it might be expected that the Episcopal clergy would not immediately change this learned mode of addressing their congregations. Nor was it quickly adopted by their own brethren, the English Presbyterians, as may be seen in the 'Morning Exercises'; some of the sermons in which have as many Greek and Latin quotations as those of their Episcopal contemporaries." Although the recommendation of the Directory was long neglected, Jackson thinks it was dictated by sound sense and Christian piety, so that ultimately it was accepted even by learned preachers addressing audiences

as learned as themselves. So much so, indeed, that "the most accomplished college and university preacher in these times would be unable to preserve his own gravity, either in the composition or the delivery of his sermon, if, after selecting a text from St. Paul, he were required to support both his doctrine and phraseology by citations from the whole train of Greek and Roman moralists, poets, and historians, and from the principal fathers, both of the Greek and Latin churches. Yet in certain quarters, two hundred years ago, unless something of this kind were attempted, a pulpit orator would have felt that he had scarcely maintained the proper dignity of his order, or presented a sufficient display of his own acquirements." Vanity of vanities! But common sense has scored a triumph at length. It can introduce a new fashion, and thus, since imitativeness is so powerful a factor in life, achieve as good results as formal teaching.

One of the most recent authorities in Catholic homiletics, Msgr. Meyenberg, thinks that to-day it is quite in order to select for a festive sermon a Latin text from the sacred liturgy, and gives a reason for such a practice: "The liturgical texts are mostly also scriptural texts. The text of a festive sermon may first be announced in Latin and then in the vernacular. The word is thus taken, in the fullest sense, from out of the mouth of the Church, and the attention is, furthermore, drawn to the vernacular translation".[2]

Meanwhile, one may feel curious to know why the words seen in the vision of St. John, written on the vesture and on the thigh: "King of kings and Lord of lords" (Apoc. 19: 16) should be quoted by preachers in Latin, while the verse itself preceding this legend is quoted in a vernacular translation. What leads a preacher or a writer to render the verse thus: "And he hath on his garment, and on his thigh written: *Rex Regum et Dominus Dominantium*"? Did St. John indeed see the legend in Latin? Challoner's Douay gives the verse sensibly in English throughout. Quite apart from the question of clearness, we may question whether the Latin is really more sonorous than the English equivalent.

[2] *Homiletic and Catechetic Studies*, trans. Brossart, p. 751.

IV. The Scolding Preacher.

"A spoonful of honey will attract more flies than a barrel of vinegar." We may scold backsliding Catholics, but the doubt always arises whether such a sermon effects a cure. People are apt to be offended rather than converted. They may attribute the outburst of denunciatory discourse to a kind of natural spleen in the orator; or they may feel ashamed of themselves, but withal angry with the preacher. "We are willing to be led, but we will not be driven" would perhaps sum up their defensive tactics.

And then there are the hesitant folk who hug the front doors of the church, kneel on one knee throughout the Mass, and are ready to bolt just as soon as the Mass itself is ended or indeed as soon as the Last Gospel is about to be read. Meanwhile there are vacant places in pews far up in the church. This fact has been pointed out to them again and again, but they persist in their preference for the region of the doors. What shall be done with them? A good scolding may effect a reluctant cure. But well-instructed ushers would solve the difficulty in approved fashion, and the preacher would be spared a *contre-temps* between his personality (visibly annoyed and angry) and his gospel theme (the "good news" of our Lord).

But how shall common sense regard the custom of scolding absentees? "A certain learned preacher", says M. de Belley, "whose sermons cost him a great deal of trouble, but were nevertheless not very well attended, spent the greater part of his time in finding fault with those who neglected to come and hear God's Word preached, going so far as to threaten to give up preaching if so few people came. St. Francis heard this sermon, and as he left the church he said to a friend, 'What does the good man mean? He has been lecturing us for a fault we at any rate could not have committed, for we were present. Did he want us to cut ourselves up so as to fill more places? His scolding will not do much good to the absent people who did not hear it. If he wants to get hold of them he should go out into the streets and highways, and press them to come in to his banquet. As it is he pursues the innocent and lets the guilty escape.'"

V. Wise Reticence.

In the *Table Talk* of the learned and brilliant John Selden, I find this recorded under the head of "Wisdom":

> Wise men say nothing in dangerous times. The lion, you know, called the sheep to ask her if his breath smelt; she said "Aye"; he bit off her head for a fool. He called the wolf and asked him: he said, "No"; he tore him in pieces for a flatterer. At last he called the fox and asked him: truly he had got a cold and could not smell.

The Abbé Sieyès was evidently helped by some such consideration as that embodied in the fable; for though he went far in shaping the earlier history of the French Revolution, he "prudently refrained from any active participation in the debates" in the Convention of 1792, "and on the occasion of the king's trial, he recorded a silent vote. Whilst Robespierre and his party were in power, he consulted his safety by retiring from Paris. When afterward asked what he had done during the Reign of Terror, he quietly replied: *J'ai vécu* (I have lived)." A wise reticence enabled him to survive the Terror.

It may properly be objected that the Pulpit demands a courageous preacher, one who fearlessly proclaims moral and religious duty to dissidents as well as to the docile. For the Pulpit is the Throne of Truth rather than the Haven of Prudence. On the other hand, Prudence is one of the cardinal virtues, and can give counsel even to the pulpiteer.

In times of great excitement such as were witnessed in the World War, Prudence was rather the order of the day than what contending parties were pleased to consider the Truth. The various declarations of war solved many a doubt *ambulando,* as it were. Questions that before were conjectural in nature because of the old proverb that Truth dwells at the bottom of a well, were silenced by urgent and practical duties. Opinion might indeed still be divided, but might no longer declare itself so. But, whether before or after the declaration of war, with Truth possibly hiding in its proverbial depths, the Pulpit was obviously barred by common sense from uttering any final dictum on the justice of the war. A greater difficulty of course confronted the preacher who must bless regiments with their standards and their cannon. A very sensible

method of handling a delicate situation was exhibited by Massillon in his famous sermon, "The Blessing of the Colors of a Regiment". He evaded the question of the justness of the war and contented himself with illustrating forcibly the spiritual dangers especially encountered by soldiers. "The military profession", he said, "brilliant as it is in the eyes of the world, is yet assuredly perilous as regards your salvation. But let us see how its dangers may be avoided. I know that ambition is a vice almost inseparable from a soldier's character. . . . Yet, even supposing that your ambition does not exceed the bounds of moderation, if you tread no crooked paths to reach your goal, if no selfish greed or disregard of a neighbor's good should mar your ambitions. . . . It is sin, Christians, that has brought on us the anger of heaven; war is a sure sign of God's wrath kindled by the sins of the nations. Let us appease His anger by improving our conduct; let us reëstablish the peace of Jesus Christ in our hearts; let us calm our passions and our domestic enemies: and we shall soon see Europe tranquil, our foreign enemies pacified, peace established everywhere, and an eternal repose succeed this peace of earth" (O'Mahony tr.).

The translator notes that in one of his pastorals ordering a *Te Deum* to celebrate a victory, Massillon declared that if the Church orders "joyful canticles of thanksgiving for the victories of the conqueror, it is only in the hope that victory will lead to a prompt and lasting peace." There seems here to be no question of a just war and a just peace; and the Bishop's thought may not have been far from that ascribed to Benjamin Franklin, that there never was a good war or a bad peace.

The passions aroused by war have their counterpart in those which often signalize Labor troubles. It would seem the part of wisdom for the preacher to imitate here the example of Massillon.

VI. The Demands of Common Sense.

Two previous papers of Don'ts for Preachers gave a goodly list of violations of common sense. Cardinal Gibbons and Dr. Stang furnished paragraphs crowded with such offences. If common sense cannot be taught, at least its violations can be succinctly pointed out; and, since there are all degrees of com-

mon sense in the world, and most men have enough of it to understand specific directions, and many have sufficient docility to carry out the directions, good can be accomplished by the pious activity of zealous writers such as the numerous authorities whose views were there quoted.

While Dr. Taylor thinks that common sense "cannot be acquired", he yet declares that "in those who have it, it may be cultivated and increased." What human being has it in all its splendid fulness? Those who, in one or in many respects, seem to offend against its dictates, may nevertheless possess a fair quantity of it. *In multis offendimus omnes.* And there are times and occasions when *dulce est desipere in loco.* Priests have a reputation, as a body, for great geniality. When they travel, cultivated Protestants seek their society, assured alike of kindly reception, sensible views of life and work, and a delightful readiness to enter into the spirit of merry-making and, indeed, to be the head and front of it. Meanwhile, with all this unconscious exhibition of the Catholic spirit of joyousness, the priest is untouched by that one lack of common sense which Dr. Taylor chooses uniquely to illustrate the danger of lacking common sense. Having spoken so strongly about the need of it and the impossibility of acquiring it, he proceeds: "Do not set yourselves to shock the feelings of your hearers by your wanton defiance of all their prepossessions, or if you will, their prejudices. Become all things to all men, that you may by all means save some. A mountebank may be in his place in the ring of the circus, but he has no business in the pulpit; and all the learning he may possess, or all the eloquence he may display, will not make amends for the lack of propriety which he evinces. I know that some will be ready to fling at me the quotation about being 'content to dwell in decencies forever.' But I protest that it is not needful to be dull in order to be decent; and I altogether deny that in order to do men good, one must put on the cap, and ring the bells of the fool. 'It is pitiful to court a grin, when we should woo a soul'; and, however much one may enjoy the witticisms of the clown in other places, common sense says that the preacher, with the Word of God before him, and immortal souls seeking life and comfort at his lips, should at least be serious." This is Dr. Taylor's whole treatment in

illustration of the dangers encountered by the preacher who lacks common sense. There is no priest, how merry soever he may be in private life, who could justly fall under such an implied indictment as that of the good Doctor's—no priest who could not justly say of the Doctor's warnings, as Brutus said of the threats of Cassius:

> For I am armed so strong with honesty,
> That they do pass me as the idle wind
> Which I respect not.

On the other hand, humor and even, as occasion may require, comedy, may be necessary in the pulpit. Not, it is true, the antics of a mountebank or the senseless patter of a fool, but the thoughtfully planned and playfully enacted comedy of a preacher who may have reasonable hope of saving certain kinds of souls thereby. The theme is too large for discussion and illustration here. It cannot be justly dismissed with an all-embracing obloquy. For one must allow good judgment to some of the priests who have practised it—learned men, holy men, successful men in the mysterious work of converting souls to God by preaching His Word. Such preachers must be judged by the results of their preaching, and not by conventionalized standards of "decency" in the pulpit. Obviously, but few preachers could presume to use comedy of this kind, and the general counsel concerning "decencies forever" is the ordinary norm for preachers.

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CONFESSIONS OF RELIGIOUS WOMEN IN EXCEPTIONAL CASES.

SYNOPSIS.

Introduction.

The Ordinary of the place is the sole source of jurisdiction over religious women.

The relevant canons.

I. *Cases in which a priest may be called in:*

1. Special "ordinary" confessor.
2. Supplementary "extraordinary" confessor.
3. In serious illness.

II. *Cases in which a religious may approach an approved confessor:*

1. CERTAIN DOCTRINE: The only voiding clause is that which requires the confessor to be approved for women's confessions in the place used for hearing the nun's confession.
2. DOUBTFUL INTERPRETATIONS:
   - *a.* Is the circumstance of "place" *ad validitatem?*
   - *b.* Is it licit to use a confessional which is reserved for the use of nuns only?
   - *c.* Does the clause "ad conscientiae tranquillitatem" have a *voiding* effect?

Conclusion: Practical rules of guidance.

THE ordinary laws governing the confessions of nuns and sisters are perfectly clear and known to all. An "ordinary" confessor, whose qualities fit him for the post, is appointed who visits the convent regularly, and an "extraordinary" who makes a visit four times a year. The unique source of jurisdiction is derived from the Ordinary of the place in which the convent is situated (Can. 876 § 2). Regular superiors of exempt orders may grant jurisdiction over their male subjects (Can. 875); but with regard to convents of women who may be subject to them, their power is limited to presenting a confessor for the approbation of the Ordinary (Can. 525).[1]

Male religious have appointed for them regular confessors (Can. 518 § 1), and in the case of lay religious an "ordinary" and "extraordinary" confessor, after the pattern of nuns (Can. 528); but any priest having faculties may absolve them validly, unless his powers are expressly restricted.[2] A male religious in evading the confessor appointed by his superiors may be acting illicitly, but the absolution is always valid; whereas in the case of religious women, special and express jurisdiction is required for the validity of the act. The Church has with great prudence and wisdom recognized that increased facilities for confession should be granted to religious orders of

[1] The pre-Codex distinction between "approbation" and "jurisdiction" dating from the Council of Trent has no longer any practical value and is reckoned by most authors to be non-existent. The terms appear to be used indifferently and almost synonymously in the Canons. "Approbatio non distincte a jurisdictione ponitur in Codice Juris. Proinde jam unice ad jurisdictionem attendendum est" (Genicot, § 326; cf. Ferreres, § 649).

[2] Aertnys, § 362; Genicot, § 337.

women, and the body of legislation which has grown up in recent years has been incorporated in the Code. The legislation is rather intricate, and it will facilitate exposition if the chief canons are grouped together before the eye of the reader.

Can. 520, § 2. Si qua religiosa, ad animi sui quietem, et ad maiorem in via Dei progressum, aliquem specialem confessarium vel moderatorem spiritualem postulet, eum facile Ordinarius concedat; qui tamen invigilet ne ex hac concessione abusus irrepant; quod si irrepserint, eos caute et prudenter eliminet, salva conscientiae libertate.

Can. 521, § 2. Ordinarii locorum, in quibus religiosarum communitates existunt, aliquot sacerdotes pro singulis domibus designent, ad quos pro sacramento poenitentiae in casibus particularibus recurrere eae facile possint, quin necessarium sit ipsum Ordinarium toties quoties adire.

§ 3. Si qua religiosa aliquem ex iis confessariis expetat, nulli Antistitae liceat nec per se nec alios, neque directe neque indirecte, petitionis rationem inquirere, petitioni verbis aut factis refragari, aut quavis ratione ostendere se id aegre ferre.

Can. 522. Si, non obstante praescripto Can. 520, 521, aliqua religiosa ad suae conscientiae tranquillitatem, confessarium adeat ab Ordinario loci pro mulieribus approbatum, confessio in qualibet ecclesia vel oratorio etiam semi-publico peracta, valida et licita est, revocato quolibet contrario privilegio; neque Antistita id prohibere potest aut de ea re inquirere, ne indirecte quidem; et religiosae nihil Antistitae referre tenentur.

Can. 523. Religiosae omnes, cum graviter aegrotant, licet mortis periculum absit, quemlibet sacerdotem ad mulierum confessiones excipiendas approbatum, etsi non destinatum religiosis, arcessere possunt eique, perdurante gravi infirmitate, quoties voluerint confiteri, nec Antistita potest eas sive directe sive indirecte prohibere.

Can. 2414. Antistita quae contra praescriptum Can. 521, § 3, 522, 523 se gesserit, a loci Ordinario moneatur; si iterum deliquerit, ab eodem officii privatione puniatur, illico tamen certiore facta Sacra Congregatione de Religiosis.

All religious are included under the legislation, whether of solemn or simple vows. The subject is best approached by first considering the cases where a priest other than the "ordinary" or "extraordinary" confessor may be called in to a nun in order to hear her confession; secondly, by examining the facilities granted to a religious for going to a priest for the purpose of confession. It is in this latter case that the chief difficulties and obscurities occur.

I.

1. The term "ordinary" confessor, in its strict acceptation, refers to the confessor who visits the convent for the purpose of hearing the confessions of *all the nuns,* at stated intervals. In a looser sense the same term may be applied to the priest, the purpose of whose visit is to hear the confession of an *individual religious* regularly. It is supposed that for various reasons one of the nuns does not wish to make her confession to Fr. Smith, who is the ordinary confessor of the convent, but expresses a wish for Fr. Jones, who let us suppose was her confessor and spiritual director before she entered the convent. If there are valid reasons—Can. 520 § 2 mentions "ad animi quietem", "ad maiorem in via Dei progressum"—the Ordinary should, if possible, grant special faculties to Fr. Jones over this particular nun. There is clearly room here for considerable abuse of the privilege. Several nuns might make a similar demand from caprice or no particular reason, and considerable harm might result from the community lacking unity of direction, which is the chief reason for the system of "ordinary" confessors. It is left to the Ordinary to use his judgment in eliminating abuse, and he may refuse the request by providing for the nun's liberty of conscience in some other way. The office of "ordinary" confessor requires special qualities, for example, forty years of age, etc (Can. 524); but technically speaking these conditions are not strictly required in the "special" confessor with whom we are dealing.[3] But if a nun were to ask for a confessor whom the Ordinary considered too young or otherwise unsuited, the request could be considered as giving rise to abuse, and refused on this score.

2. Similarly the term "extraordinary" confessor strictly refers to the priest who hears the confessions of *the whole community* at least four times a year (Can. 521 § 1). In a looser sense it may be applied to those confessors who have received faculties from the Ordinary to visit the convent when asked for, in order to hear the confession of an *individual* religious. The law supposes that in addition to the "ordinary" and "extraordinary" confessor a certain number of local priests have received faculties enabling them to deal with individual cases

[3] Aertnys, § 375, ad 2.

as they arise. In its general application this law should operate without any abuse or difficulty. It should be noted that any reasonable cause justifies a call being made on one of these supplementary confessors; no grave reasons are mentioned similar to those required for the grant of a "special" ordinary confessor; the purpose of the law is to safeguard the liberty of conscience of the nuns, and at the same time obviate the necessity of applying to the Ordinary for special jurisdiction each time. In some dioceses it is the custom to make all the "ordinary" confessors within a district or deanery supplementary confessors according to the terms of Can. 521 § 2. It may be asked whether the "extraordinary" confessor of Can. 521 § 1 can be regarded as a "supplementary" confessor in the terms of § 2. Vermeersch answers in the affirmative[4] on rather a forced interpretation of "ex iis" in § 3. The "extraordinary" can certainly exercise his office more than four times a year, since Can. 521 § 1 has "quater *saltem* in anno", but it is then supposed that he is hearing the whole community, and it is a certain principle governing jurisdiction over nun's confessions that the various offices cannot be interchanged at will. Aertnys teaches that the "extraordinary" of § 1 cannot assume the powers of the "supplementary" of § 2, unless he has received special faculties for the purpose, and I think this is the correct interpretation.[5] But on this point, as well as on many other *minutiæ* of the subject there is ample room for applying the rule of Can. 209: "In dubio positivo et probabili vel juris vel facti jurisdictionem supplet ecclesia."

But there is one point which is beyond all question. If a given "supplementary" confessor is called in so often by an individual nun that he begins to assume the office of an "ordinary" in the sense of Can. 520 § 2, he is exceeding the terms of his jurisdiction, and needs special faculties from the Ordinary beyond those he already possesses. One would hesitate to say with certainty that the absolution is invalid, since it is possible for his deficiency to be made good on an adventitious title of "error communis" etc.;[6] but it is certainly gravely

[4] Epitome, I, § 497.
[5] Aertnys, II, § 374.
[6] Cf. Can. 207, § 2, and 209

illicit. In such circumstances he is bound in conscience to decline the invitation.[7]

The authors are not agreed whether a "supplementary" confessor may be asked to hear the confessions of the whole community; for example, in the absence of the "ordinary". The affirmative opinion is sufficiently strong to justify the practice, and seems reasonable and in accordance with the terms of the Canon.[8]

3. The third cause in which permission is given to call in a priest to hear a nun's confession is one which is most likely to be applied in practice: a nun who is seriously ill may be absolved by any confessor approved for women's confessions (Can. 523). The meaning of "graviter aegrotant" is not closely defined, but it is something falling very considerably short of "periculum mortis" provided for in Can. 882. It is commonly taken to mean any sickness which is likely to develop into "periculum mortis", although at the moment *de facto* the person is in no danger.[9] Unlike the case of "periculum mortis" it is necessary here that the confessor should be "approved", i. e. actually in possession of faculties for hearing women's confessions. The canon does not state that he should be approved by the Ordinary of the place, and one may conclude that provided he holds faculties somewhere he is competent to absolve under this canon. This is perhaps the most useful of all the extended facilities granted to nuns, since it is commonly the junior assistant clergy who say Mass in convent chapels, and give Holy Communion to the sick. The faculty of absolving the communicant may be freely used, nor is there any need to obtain permission from the superior.[10]

II.

If we turn now to Can. 522 we find quite another set of circumstances operating. It restates a privilege granted about five years before the Code appeared, allowing nuns to go to confession in a church like the ordinary faithful. It is a law which must be most carefully interpreted, for it is at once ob-

[7] Coll. Brug., XXIII, 471.

[8] Cf. Vermeersch, *Epitome*, I, § 497; *Coll. Brug.*, ibid.

[9] Aertnys, § 377.

[10] Genicot, § 339.

vious that its abuse would render perfectly futile and nugatory all the elaborate machinery of the previous section. The point of difference between this legislation and that contained in the neighboring canons turns on the fact that the religious is supposed to have *gone to the confessor* ("adeat"); whereas in the previous discussion it is the confessor who has been called in to the religious. A writer in the *Irish Ecclesiastical Record* hazards the view that absolution might be valid, though illicit, when imparted by the confessor of Can. 522 who has been called in for the purpose, in spite of the fact that he is not competent under any of the titles enumerated above in § 1. There seems to be very little foundation for this opinion.[11] In order to make the terms of this law a little more simple we will take first of all the provisions which are certain, and then consider some disputed points.

1. The position is simplified by regarding the religious for the time being as exactly on the same footing as the rest of the faithful, and therefore in going to confession is bound by exactly the same regulations. The confessor must possess jurisdiction for the confessions of women obtained from the Ordinary of the place, a clause clearly necessary *ad validitatem*. Moreover, the place in which women's confessions are heard must always be open and conspicuous, and generally in a church or in a public or semi-public oratory (Can. 909); accordingly a religious may not go to confession except in such a place.

An answer of the Codex Commission gives a wide interpretation to this circumstance of "place" to include "in loco ad audiendas confessiones mulierum legitime destinato".[12] It is at least gravely illicit for a nun's confession to be heard outside of these places named. It is equally certain that the non-observance of the law does not affect the validity of an ordinary woman's confession, but whether for a nun the clause is to be taken "ad validitatem" is disputed. The faculty as it existed in 1913[13] could only be used when the religious for any cause were outside of their own convent; but this restriction is no longer found in the Canon 522, and it must be taken as quite

[11] I. E. R., XXII, p. 643.

[12] 24 Nov,. 1920; *A. A. S.*, 1920, p. 575.

[13] Cum de Sacrament., 3 Feb., 1913.

certain that any religious may confess to an approved priest even in the semi-public oratory attached to her own convent. Vermeersch[14] in the course of a very full discussion of the point, asserts that to his knowledge the Codex Commission deliberately suppressed the restrictive clause of the 1913 decree in order to allow greater freedom to nuns, thus doing away with the somewhat onerous necessity of obtaining permission to leave the convent. The answer of the Codex Commission already given makes it clear that any place legitimately used for women's confessions, as for example some temporary arrangement in the sacristy, fulfills the terms of this clause. The clause "ad conscientiae tranquillitatem" is added in the Code, and was not found in the 1913 decree. The fullest liberty has been given to religious *per modum actus* as the occasion arises. But should the privilege be so abused, and recourse to the same confessor become so frequent as to constitute him in effect the "ordinary" confessor of the nun, it is evident at once that the privilege is being applied in a sense contrary to the plain meaning of the canons. For what use are all the arrangements about "ordinary", "special", and "supplementary" confessors contained in Can. 520 and 521, if they can be evaded by the application of Can. 522? The argument is so strong that some authors maintain that the clause "ad conscientiae tranquillitatem" is *ad validitatem*. But the most that can be said with certainty is that both the nun in using the privilege, and the confessor in granting absolution, are acting in a gravely illicit manner, unless the sacrament is received "per modum actus" for the relief of conscience, e. g. confession before receiving Holy Communion. Many Bishops, as for example the Bishop of Bruges, have found it necessary to call attention to the abuse: "Minime probamus et sacris canonibus contrariam ducimus praxim illarum Sororum Religiosarum quae fere singulis hebdomadis extra suum conventum confitentur sacerdoti alieno, adeo ut hic earum confessarius ordinarius habeatur de facto. Confessarii est poenitentes ab huiusmodi abusu avocare".[15] In using the privilege the religious is not bound to say anything to the

[14] *Periodica*, XI, p. (1).

[15] *Coll. Brug.*, XXIV, p. 277, iv.

superior about the matter: "nihil Antistitae referre tenetur". But by this it does not follow that she may leave the convent precincts without permission, still less break the enclosure.

2. It is a pity that in such a useful and important law there should exist so many obscurities and doubts.

a. In the first place is the "local" clause of Canon 522, restricting its use to a church oratory, semi-public oratory, or place legitimately designed for women's confessions, a voiding clause? The question was put to the Codex Commission; but the answer given, though favoring the opinion that the clause has a voiding effect, is considered by many not to have decided the question. "Canon 522 ita est intelligendus, ut confessiones quas ad suae conscientiae tranquillitatem religiosae peragant apud confessarium ab Ordinario loci pro mulieribus approbatum, licitae et validae sunt, dummodo fiant in ecclesia vel oratorio etiam semipublico aut in loco ad audiendas confessiones mulierum legitime destinato".[16] The use of the word "dummodo" is considered to have established the clause as "voiding", since from Canon 39 the word has to bear this sense in all rescripts. Thus Vermeersch, who before this official answer held the opposite view, seems to have revised it in accordance with the obvious meaning of the answer.[17] Nevertheless some authors still maintain the milder interpretation, especially since this was the official interpretation of the pre-Codex privilege.[18] The Codex Commission could have answered in such a way as to solve the doubt beyond all possibility of misinterpretation, but as it stands the only certain conclusion to be drawn from it is that the non-observance of the "local" clause is gravely illicit.

b. A more difficult point, and one not thoroughly discussed, is whether the place of Can. 522 refers to a place used by women in general for confession, or whether a place used solely by nuns in confessing to their "ordinary" comes within the terms of the law. I should agree with Ferreres[19] that the confession of Canon 522 cannot licitly be made except in a place used by lay women. For the canon is dealing with the case in

[16] 24 November, 1920; *A. A. S.*, 1920, p. 575.
[17] *Epitome*, I, 4498; *Theol. Moralis*, III, § 486.
[18] S. C. Religiosis, 3 July, 1916.
[19] *Theol. Moral.*, II, § 662.

which the nun approaches ("adeat") the confessor, who is presumed to be occupying the place usually employed for women's confessions; a nun may confess in her own oratory, but only on the supposition that confessions of women are heard there. Unless this interpretation is upheld, the "supplementary" confessors of Can. 521 § 2 have no particular use, nor are they in any way different from the other confessors of the district. On the other hand the whole tenor of Vermeersch's statement[20] seems to support the view that such a confession may be heard in any proper place within the convent, and abstracts altogether from the necessity of such place being at the disposition of other women besides nuns.[21]

c. Finally, is the clause "ad conscientiae tranquillitatem" to be taken as affecting the validity of the confession?[22] The point has been repeatedly dealt with during the last five or six years, and the view is becoming more and more pronounced that the clause does not affect the validity of the act. If it were to be taken as invalidating, it would lead to scrupulosity and uneasiness of conscience, thus defeating the whole purpose of the privilege. Before any law can be taken as having a voiding effect it must be expressly stated in this sense (Can. 11). The writer of the canonical section of the *Irish Ecclesiastical Record*, already referred to, maintains that it is a voiding clause, inasmuch as the canon draws no distinction between the force of its clauses, and it is agreed that "approved for women" bears a voiding sense.[23] Like all the contributions of this writer the point is accurately and closely reasoned, but it must be admitted that rightly or wrongly the weight of opinion is against him.[24]

CONCLUSION.

Until a decisive opinion is authoritatively given, each of these doubtful points may be solved in a liberal sense in practice, inasmuch as the Church supplies jurisdiction in cases of

[20] *Periodica*, XI, p. 1.

[21] Cf. also Prümmer, *Manuale Juris*, Q. 190, n. 5.

[22] Cf. ECCLES. REVIEW, October 1919, p. 446.

[23] *I. E. R.*, XIII, p. 418.

[24] E. g. Bastien, *Directoire Canonique*, § 360, n. 3; Augustine, *Commentary*, IV, p. 269; Vermeersch, *Epitome*, I, § 498; *Periodica*, IX, 14; Aertnys, § 378, etc.

positive doubt (Can. 209). A prudent use of these opinions however would suggest that the faculties should be used in each place according to the interpretation of the Ordinary, or, failing this, according to the custom observed in the locality. The matter is still further involved in dioceses where faculties for hearing confessions are restricted by a clause excluding their use in the semi-public oratories of nuns. In delegating faculties the Ordinary can certainly restrict them in any manner he pleases. A priest who holds faculties of this kind cannot invoke Can. 522 in these oratories, since he is not "approved" for hearing confessions there. The following rules might be of some practical guidance.

1. A priest hearing the faithful in a recognized confessional can absolve any nun validly; he does so licitly provided she is not coming to him habitually as her "ordinary" confessor.

2. A priest visiting a convent who is asked to hear a confession may do so validly provided his faculties are not restricted as mentioned above.

3. In the same circumstances he certainly acts licitly, provided a confessional is used which is open to the rest of the faithful. If it is proposed that he should hear the confession in a place reserved for the nuns, he should not do so unless this is the practice of the district.

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A POINT OF PASTORAL SOLICITUDE IN OUR SCHOOLS.

OUR school system, the object of so much solicitude on the part of the parish priest, is surely excellent in many ways and shows a constant upward trend in its organization and methods. This is as it should be, for what can match the importance of the early training we give to our young people? They will carry with them through life the deep impressions and vivid realizations they gain in the class-room. Thus, Catholic education is a matter of acute interest to everyone, not only to the pastor of the parish, nor even to those only who are actually charged with the work of the class-room, but to all who are really concerned for the well-being of the Church. It may be interesting therefore to set down some reflections on the subject, which seems to us of special importance to priests.

We must always remember that a good deal of the development of the system of our Catholic education is the result of pressure from without. We are in direct competition with the secular system and we form a minority, if a strong one, of the schools of the country. The system of public schools is powerful and aggressive and anyone can see, who will watch the course of Catholic education, how our methods, our classes, the terminology of our pedagogical work have been influenced from without.

Now, one of the significant points about this outside secular influence is that it always has to do with what is secular and never urges us to any organized effort or teaching for the benefit of religion. The consequence is that we are continually being swayed away by it from religious teaching and propelled in the direction of secular effort.

Thus, the text books which we borrow from the secular system are at best neutral so far as religion is concerned. So too the plays, the dramatic recitations, the subjects for essays and exercises, in a word the whole array of literature and methods devised for the public schools, but often used in our parish and high schools, is decidedly colorless from a religious standpoint.

This should put us very much on our guard, for unless this tendency is counteracted it will make for the de-Catholicizing of our Catholic system of education. We ourselves have to supply the religious element and we have to insist on it strongly, all the more so because the secular influence is so continual. If we mean to preserve the balance we should lean against the thrust of outside influences, and toward our own characteristically Catholic methods of training and elements of education.

One concrete instance of what we have been saying may be found in the classes of religious instruction in our schools. If every public school and high school had a class in religion comparable in importance to our catechism classes we would compete with these courses of religion and endeavor to surpass them. If the public schools gave credits for religion and made a great deal of this branch of teaching, we venture to say that our own catechism classes would be far more efficient and carefully conducted than they are to-day. But

religion does not exist in the secular curriculum. So it follows that our catechism classes are somewhat neglected. We give no credits for this branch. There is no paramount importance attached to it in the minds of the pupils. Hence it naturally follows that catechism sinks to a secondary place in fact, though in theory it is the most important branch we have to teach.

A similar phenomenon may be noticed in regard to the Sodalities in our schools. If all the secular schools had a religious society like the Sodality so that our Sodalities would be put in active competition therewith, and if these supposed societies were made an important part of the school life and of the system of training, we should soon be stirred up to emulation and should reörganize our Sodality with competitive zeal. But because the secular schools have nothing of the kind, our own Sodalities are fallen into a state of comparative neglect. We may as well be frank with ourselves and admit this very obvious fact. Not one in five of our school Sodalities, to put it mildly, is anywhere near its rightful efficiency as a means of religious training and a school of practical fervor.

It is only natural that the elements in our training which are strongly stimulated by outside influence should be the ones most likely to receive attention. It is unfortunately natural too that when religious elements in training are ignored by the outside system we ourselves should begin to slacken a little in their exercise. The more reason for us to set our faces earnestly in the direction of distinctly religious activities in our schools. They are our reason for existence. If it were not for the need of religious training there would be no good reason for having a system of Catholic schools supported at such great cost of effort and sacrifice. It would be rather sad if after having gone to all the effort and labor required to build up our Catholic system we should then allow the Catholic element of our training to become weak and ineffective.

In point of fact there are some characteristics of our graduates which seem to indicate that our schools still leave something to be desired in the matter of religious training. We say this not by way of criticism nor from personal observation only, but as an expression of the judgment of many careful observers. Good and fervent as our people are, they show certain defects or at least deficiencies which could be remedied

to a degree by better training. Let us point out some of these characteristics and see how they could be remedied through the Sodality.

An Often-Heard Complaint.

The complaint is often heard that Catholic graduates lack personal initiative and self-sacrifice where there is a question of volunteering for some needed work. They tend to leave Catholic activities too much in the hands of priests and sisters and to hold back and remain inactive when they should be the leaders in good works. Thus there seems to be a need in the schools to train children more to self-sacrifice and active effort.

When we analyze the attitude of our pupils, do we not find a certain selfishness among them which is perhaps the result of our own ways of dealing with them? Human nature is so constituted that when much is done for us we tend to become self-centered and selfish. Unselfishness is cultivated, not by receiving but by giving, not by having much done for us but by doing something for others.

Now every priest knows that the pupils in our Catholic schools have more done for them than any other group of young people. They are the object of constant care and solicitude on the part of their religious teachers who very seldom demand anything from the children for themselves but do everything on their part to promote the interests of their pupils. They are constantly giving and seldom asking anything. They find in their pupils many opportunities for practising Christian charity and unselfish effort, but they give the pupils hardly any real chance of exercising these same virtues in return. By way of contrast, it will be seasonable to emphasize here the possibilities of the school Sodalities.

Now the ordinary routine of the school does not offer much chance to children for practising unselfishness and self-sacrifice. Everything done by a child at school is done for its own benefit. It is encouraged to study by the offer of prizes and good notes, and by fear of punishment. It is the object of much beneficence on the part of its teachers, but this beneficence points, like its own effort, in the direction of self. The activities of the Sodality on the other hand through its various sections are unselfish and altruistic. The child is constantly being

encouraged to work for others, for the missions, for Catholic literature, for the catechetical instruction of children, for the poor, and for the dissemination of Catholic truth. Through committees or sections of Sodalists these works can be undertaken without undue expenditure of time. The actual results of the work are encouraging—so much collected for the missions, so many pieces of Catholic literature distributed, so many poor persons aided, and so on through all the activities of the sections. But more valuable still is the educational influence of the work. Every effort made by the children to be helpful and unselfish through these sections of the Sodality leaves just so much of the virtues of unselfishness and helpfulness in their disposition. They will ripen and bear fruit long after the actual achievements of the sections have been forgotten.

In the book *Social Organization in Parishes* we have suggested a whole series of possible activities for Sodalities which covers more than four pages of small print in double columns where nearly every line mentions a new activity. Glancing over this list, directors of Sodalities, even for the youngest pupils, may find some works which are suited to the needs of their Sodalists. Besides, in Chapter 2 we have described in some detail the organization of the Sodality in parish school, in high school, and in college. The other chapters give a host of suggestions concerning details of the work.

Training in Initiative.

Another distinct need of our educational system is some training in initiative and personal ambition. Attention is frequently called to the fact that our Catholic people as a whole do not possess the degree of eminence nor the number of eminent leaders that we should desire and expect. In the Catholic hospitals, only one out of ten of the doctors of the staff are Catholics. In law as in medicine, our people do not rise to the top in sufficient numbers. Considering the number of our pupils and graduates we have not our due proportion of eminent literary men and women. In a word, the aspirations of our young people should more and more turn in the direction of what we have many times described as "the service of eminence".

A similar lack is observable in our graduates when it comes to taking responsibility in Catholic activities. How often do we look in vain for someone to take the lead in Catholic societies, to organize and conduct Catholic good works? It is true, our people are good and zealous, but they shrink from leadership and responsibility. May not one reason be that they have not been trained sufficiently for these activities? Now a well-organized Sodality should be an extraordinarily effective means of training in initiative. If the director of a Sodality leaves as much as possible to its officers and gets the pupils to do everything they are capable of, the youngsters will begin to realize that there is a part of the work of the Church for them to do. Ordinarily speaking, the discipline of our Catholic schools is so exact as to be almost repressive. The children have little opportunity of manifesting their personal initiative while in school. But in the Sodality all this can be changed. There, the initiative of the students may be gently encouraged and they may be taught to do things for themselves and allowed to carry on their little works even at the risk of some mistake. Their very mistakes may be more educational than days spent in the class-room.

To conduct a Sodality such as we have been describing is of course no light task. In fact, everything that is worth while in educational work involves a good deal of labor. The easiest Sodality to conduct is the least efficient. We have seen educators who manage the Sodality as though it were a supplementary class of the institution. They oblige all the pupils to attend and keep them there quite passive at the meetings listening to a more or less practical instruction, reciting some prayers, and then being dismissed without any scope whatever for personal self-sacrifice or individual effort. Such a so-called Sodality is not a Sodality at all. It is only an extra class, with nothing particular to teach. The children have no active part in it, and sometimes it has the bad effect of giving them a life-long conviction that the Sodality is a rather tiresome devotion and nothing more.

To make the Sodality meetings active and interesting, to have a well-prepared instruction dealing with the Sodality rules and spirit, or with some one of its good works, to vary the devotions according to season, and keep the singing and the

ceremonies up to the highest standard of beauty, to organize committees to perform the various good works proper to the Sodality, and to hold alert business meetings where reports are received of all these activities, all this requires real work and personal effort. Yet only in this way can a truly effective Sodality be carried on in any school.

We have seen school Sodalities where the results were surprising from the standpoint of training for the Lay Apostolate. The director was intensely active, but his activities were all aimed at getting the Sodalists to work and encouraging their efforts, at training them to leadership and initiative. It is far better to set ten people to work than to try to do the work of ten people oneself. The successful director acts on this principle.

It is instructive to follow up the results of such training. Five or six years afterward, these quondam students are young men and women in the world. They have learned the lesson of the Sodality. They have become active, capable lay apostles. They are still carrying on catechetical work, acting as big brothers and sisters, helping the cause of Catholic literature, working for the missions, carrying on, in a word, the activities which they learned to love while Sodalists at school.

Many of our Catholic young people are absolutely ignorant of the field of Catholic action, and unaware of their opportunities, because they have never been introduced to them. While at school they learnt nothing about the practical methods of circulating Catholic books; their attention was never called to the need for catechetical instruction. They never really appreciated their responsibility to aid and pray for the missions. They know nothing of the work of the Juvenile Courts. They would be at a loss as to how to do these things even were they aware of their meritorious character and the need for them. Through the activities of the Sodality, slight as they are in themselves, an introduction is given the student to fields of lay activity which can be further explored after the school days are over. The contact is made. The door is open. Thereafter, if the student fails to improve on the opportunity we have shown him, we may quite honestly say that at least we have done our best.

An Introduction to Parish Sodalities.

Another point of great importance in regard to the school Sodality is that they should serve, though in many cases they do not, as a preparation for an introduction to the work of parish Sodalities. At present the complaint is often made by parish priests that our Catholic graduates from high school and college are rather less energetic and active in parish Sodalities than those who have not been so favored in the matter of education. They keep aloof from Sodality activities. They have not been trained, evidently, to consider their school Sodality as a preparation for active participation in the work of the parish.

Yet this should always form an important part of the training given in the school Sodalities. From time to time the director's instructions could turn on the text "Once a Sodalist, always a Sodalist". Anyone who is validly received into a Sodality really affiliated to the head Sodality of the Roman College remains a member thereof for life and continues to enjoy the indulgences and privileges of the Sodality, on condition, however, that within one year from the date of a change of residence the Sodalist should affiliate himself with the Sodality in his new home. This should be taught the Sodalists and they should be encouraged always to remain active members of the Sodality wherever they may go.

The Sodality should also be represented to them not as a mere school society but as a world-wide organization with its 40,000 different centres scattered over the earth, its seven millions of members all united together by devotion to the Blessed Virgin, and its innumerable good works of every kind, done by the Sodalists in honor of their Virgin Mother. The smallest child who joins a Sodality at school which is affiliated to the Head Sodality of the Roman College becomes a member of this world-wide organization and can pass from one Sodality to another so as to remain a Sodalist through all the days of youth, during all the time of maturity, until he goes to join the great company of Mary's children who rejoice around her throne in Heaven.

The Sodality should also be presented to children as a personal consecration to the Blessed Virgin, and a life-long

crusade, of which they become active members when they are admitted into the Sodality. They should be given diplomas as Sodalists and instructed to have them framed and to keep them throughout life as a visible reminder of their entrance into the Sodality. Everything connected with the Sodality should be spoken of and treated with loving affection so as to impress on the students the high esteem which all their teachers have for this holy society of the Mother of God.

Indeed this attitude of everyone toward the Sodality is of great importance in impressing the pupils with its significance. Nothing should be allowed to stand in the way of Sodality meetings, and they should never be postponed or shortened because of athletic events or entertainments, or for any other scholastic exigency. They should have their time and place sacred and inviolable and should always be conducted with an exercise of care and effort which show how much the director and all the teachers appreciate and esteem the Sodality.

Then, too, the activities of the school, especially the religious and social ones, should be grouped about the Sodality. There is need of some clearing-house for such activities, some centre of direction and inspiration, and this may be found in the Sodality itself, adaptable as it is and lending itself as it does to many forms of organization. In the Sodality will be found the best and most capable students. When something is needed in the school in the way of volunteer effort, it is the Sodalist who should be called to take care of the activity required. In this way sections can be organized and disbanded as occasion requires, while the work of the Sodality goes constantly on.

One sometimes finds in our schools a variety of activities and organizations without much unity or permanence. Some enthusiastic teacher will begin a work and keep it up for a certain length of time until he or she is moved to another place or gets some other occupation which interferes with the work in question. Then another will take it up and modify it so that one can hardly recognize the original outline, or else it may be allowed to lapse entirely. Thus the pupils, in the course of their school life, go through a variety of experiences. Sometimes they find themselves urged in one direction, sometimes in another, so that the composite impression of their school activities is rather vague and wavering.

If the various activities in question were conducted through a section of the Sodality they would all help to impress the students with the active character of that organization and to emphasize the many possibilities of Sodality work. Teachers might come and go, new works might be introduced and old ones decay, but the element of permanence would be the Sodality, conducting all its affairs in honor of the Mother of God, and training its members to exercise self-sacrifice and zeal for her sake.

The Sodality is singularly fitted as well to be a school for perseverance. Since it accepts as its members those of every age and both sexes and of all classes of our Catholic people it is possible for a child to go from one Sodality to another, as we have said, from youth to old age. Indeed, there should be Sodalities suited to the needs of every state of life. The school Sodality should inspire the children with such a loyalty and devotion to the Blessed Virgin and to her Sodality that they will wish to persevere as members wherever they go. Then, when they leave the school, they should at once be transferred to a Sodality for youths. This would prepare them for the Young Men's or the Young Ladies' Sodality, and when they have reached a more mature age they could join, or rather be transferred to, another Sodality of older men or women.

So many of the graduates of our parish schools and high schools go forth at graduation and vanish from our sight. With some, the sisters keep in contact. They are faithful and loyal to the school and they develop into active and zealous Catholic lay folk, or, they enter religion or study for the priesthood, and it is easy to keep in touch with them. But there is such a large proportion of our Catholic students of whom the sisters and priests say sorrowfully, "They go out and we lose track of them!" During the eight years of their schooling in the grades and their four years of high school, we have lavished upon them the efforts of consecrated lives. What a great investment has been made in these children! How precious they are to the Heart of Christ. Yet how little we do for them that is effective after they leave school! They go out and we lose track of them! But the world, the flesh, and the devil are vigilant and industrious. When we dismiss them

at graduation they are waiting for them at the very door. The dangerous age is just after graduation and this is precisely the time when we do least for our young folk. They find themselves suddenly exposed to many temptations from which they were so sheltered at school that they are not even aware of the dangers in store for them. How well we shall do to keep them in touch with school, to group them into Sodalities, to give them the advantage of Catholic association and the support and guidance of a fervent Sodality!

Of course, it is very difficult to keep the young people together. The difficulty is the measure of the need, let us repeat, and the very influences which make it so hard to keep up Sodalities for the young people should be our reason for insisting on these Sodalities. But the schools could make our tasks much easier if they were to give their pupils a real knowledge of the Sodality in its simple but attractive elements, a real love for Sodality membership, and a determination to persevere as Sodalists as long as they live.

At present does the training of our schools make as much as it might do, for success in Catholic organization? Is not too much sometimes done for the pupils, too little required of them? Are they not often kept in a passive attitude, made the objects of much benevolence, but taught too little practically about their duties to support Catholic activities and to become energetic apostles of Catholic Truth. Our schools are so excellent in other respects that we can afford to acknowledge this flaw, and humbly to make efforts to supply it. If we do all in our power to organize and conduct the right sort of Sodalities in our schools, we shall be taking a long step forward toward the preservation of the faith and fervor of our graduates, securing good Sodalities in the parish.

All this means no little effort for the parish priest and for the teachers in our schools, but it is an effort which will involve in the long run a great economy of labor. As matters stand now, how many pastors toil and plan in vain for the welfare of their young people. They are constantly perplexed as to the best method of keeping up their Sodalities, or preventing the sad leakage which they are more and more forced to deplore among the young people of their congregations. If the Sodalities in the schools were made all they should be, if the spirit

of loyalty and interest among the students was developed, it would be far easier for the pastor and for everyone concerned to keep up with Sodalities for older people, and to secure the perseverance of the young folk as active members of parish societies in after years.

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A DISPUTA SEROTINA.

FATHER Busillis was in his study anticipating Matins for Wednesday of the week of the eighth Sunday after Pentecost. He meant to finish before Father Regularis—who happened to be enjoying the hospitality of the rectory whilst visiting his mother—should return from his evening walk. Thereupon the local pastor expected to inveigle the younger man into some theological discussion—the only hotel tax he liked to impose on his clerical guests, but seldom had opportunity for.

The venerable Dean had "built up", at the cost of much worry and financial care, the neat country parish of which he had now had the charge for long years. In his present old age he had leisure more frequently to enjoy that which had ever been his secret desire since seminary days—further reading along certain theological lines which had originally attracted him at school. He was old and gray now and had "borne the burden and heat of the day" in the Lord's vineyard, as he would remark for authority when discussing some point with his confrères. Nevertheless his mind was active and alert, as might be conjectured from the ecclesiastical magazines that were scattered about his study.

Father Regularis, on the other hand, was a "young cub", according to the year-laden Dean's straightforward yet affectionate terminology. As a boy, fourteen years before, he had received Father Busillis's blessing when he was leaving St. Hedwig's school for a distant monastery. The old pastor enjoyed the young scion's rare visits to the home parish. He took advantage of them slyly to ask questions about the studies he himself had loved years ago. But his guest occasionally

wondered whether he was being drawn upon *bona fide* for information, or informally examined, or just teased for his youthful opinions. For, Father Busillis was known as a quiet tease, epecially of cocksureness in Moral Theology not yet mellowed by years in the confessional.

Thus on this Tuesday evening, whilst his attention was indeed duly turned to his Office, Father Busillis's subconscious mind was at the same time feeling about for some suitable topic upon which to engage his guest in discussion when he should return for the night. Now it was just because he was anticipatively in an argumentative mood that Father Busillis suddenly stopped and put his finger in his breviary when he had finished the first nocturn's initial Lesson.

"Now, why," he began saying to himself, "does the Pope or whoever it is that compiles the Office, make us poor busy priests wade through the intrigues and wars of these Old Testament kings and generals? What, after all, is it to my old age that 'Jeroboam quoque, filius Nabat, Ephrathaeus . . . levavit manum contra regem,' *et reliqua.* All that *I* can say with devotion of such Lessons is the *Tu, autem, Domine, miserere nobis* at the close."

His querulous cogitations were interrupted by a bang of the door in the lower hall, and the noise of hurrying feet up the stairs—sure sign of Father Regularis's return.

"Ha!" remarked Father Busillis, "I'll ask the young cub about it. These holy friars with their formal choir ought to know more about this Office and the Scriptures than we poor seculars who are busy practising the vow of poverty which they profess."

A knock on the study door, and Father Regularis entered.

"Oho!" he cried, noting the breviary still in the older man's hand, "I see, Father, you've just turned on the electric light to conform to the canonical Hour: *Jam lucis orto sidere,* eh?"

"No, Charley," replied the pastor, "those mission days are long past. You see in me a man who is anticipating for to-morrow—not waiting till after midnight, as your monastic choir does, either."

"Good!" said Father Regularis, "don't let me interrupt you. I'm up to Prime for to-morrow myself, so I won't offer to help you, but just look through this new priests' Review till you're finished."

"Never mind, Charley; I'm going to stop right here, unless you can tell me why I should spend time these hot summer evenings reading in the Books of Kings about David and Solomon and all his wives, and now this Jeroboam. Surely that's not prayer. And what else is the Office supposed to be?"

Father Regularis reached over to the pastor's humidor before answering, saying apologetically:

"Our monastic Procurators never have such good taste in smokes. . . . Well, you know as well as I do, Father," he resumed as he laid down the charred match, "that the Church in its Office gives us not only prayer but also instruction, just as in the Mass there is not only the Sacrifice but also the sermon."

"Yes, and when I hear some sermons," interrupted Father Busillis, "I am glad that the people in church always get at least the benefit of the Sacrifice."

"So," continued the younger man, "I think the historic Scripture Lessons are appointed to be read in order that we may glean from them how God, in His providential ordering of the world, has actually dealt with man, and especially with those who might be called His own people, the Jews of old, who in the New Dispensation have been succeeded by the members of the everlasting Kingdom of David, the Church. Besides, you know, Father, that St. Paul says, 'Omnis scriptura divinitus inspirata utilis est' for a good many things."

"Yes, yes. I'll grant there is a method in your youthful madness. You can easily get round my difficulty by saying that in the Office we have two things side by side, or rather, alternating: theory and practice. In the Psalms we have the reflection upon man's condition and divers upsurgings of the human heart upon realization of its needs and aspirations. In the Lessons we have the concrete evidence of God's reaction, if we may reverently so say, to man's prayers. We have also the historic report of what has been the life-course of men, as individuals and as nations, according as they have striven to be in harmony with the divine world-plan or have disregarded it for selfish ends. But, to come back to to-morrow's First Lessons"—here Father Busillis reached for his much-thumbed breviary that lay on the table between them—"I'll grant, on the strength of your quotations from St. Paul, that these Les-

sons from the Third Book of Kings are useful. For, I can't imagine God having even a single inspired Book written just for the tiny Jewish people and that at a certain period of its national existence only. Therefore this book and its parts may well have, as you suggested, a value for me, too. The difficulty now is: How am I to get this value out?"

"Well, Father," replied the young man, fidgeting a bit in his chair as if he were being jockeyed into an uncomfortable position, "I suppose one is to make use of what he learned in the Scripture class at the seminary."

"Scripture class that *I* had at the sem!" exclaimed the old pastor leaning forward and slapping the table with his hand. "Huh! I'm almost glad I've forgotten the most of it. To tell the truth, we were so long being 'introduced' to the various books of the Bible that we never had a chance to get really acquainted with them. First we had to learn the whole ragged mixed alphabet of the ancient manuscripts. Then we heard how the Tübingen professors had shown that most of the Bible was a crazy quilt of redactor's patches. Then this patchwork quilt was cut up by our teachers, and we were asked to join the pieces together into their original cloth. It was like putting together a jig-saw puzzle, and, to my mind, just about as useful. If you've ever helped your mother winter evenings in making up a good patchwork quilt, you'll know we didn't have much time left after that to study the meanings of the Scripture text as it stands. Yes," continued Father Busillis, now puffing furious wrath clouds from his cigar, "what peeves me most is that we used to be told, in order to make us study that dry stuff: 'Now, get this down well, boys: you may have this very difficulty sprung on you when you're out walking or riding in a street car.' Well, I guess the higher critics don't either walk or ride the street cars in this country. The nearest I came to one was recently when a bootlegger's client lurched down beside me on the seat and asked in a stage whisper: 'Reverend, didn't the Lord create the vine? and didn't Noah make wine? and didn't Paul tell another chap to drink it?' Well, concerning the last I just happened luckily to remember that St. Paul had recommended to Timothy to take a 'little' of the stomach stimulant, not two quarts at a sitting. I tried to impress this on my befuddled intruder. . . . But, where

were we now?" concluded Father Busillis, his reminiscence of the street-car encounter having restored his good humor.

"You were running down the seminary Scripture class, till you were struck by a bum in a street car," Father Regularis reminded his senior. He took up the point: "Of course, I can't say that Scripture was my favorite study in student days either. For a while we had a regular old French saint for lector, and he was continually going off on the accommodated senses of the text he was explaining. He pounded into our heads good ascetic counsel with almost every passage, applying it to us whether it really fitted or not. Sometimes he certainly had to use a big pipe-wrench to twist the text over. That didn't sit well on our mental stomachs, especially after some of our more studious chaps discovered on research that the lector's sense was miles apart from the original literal meaning."

"Well, I think," resumed Father Busillis, "that if we could have judiciously mixed the minds and methods of our respective teachers, we would both have had a better Scripture course. But now, that being over, what shall we do about these blessed First Lessons of mine?"

"First of all, Father, say them. Then, if you still aren't sleepy, I suppose you might look them up in some commentary," retorted Father Regularis maliciously, adding: "But, wait till I have gone to bed."

"Commentaries!" snorted Father Busillis, his gorge rising again. "Say, if there's anything worse than a modern Scripture professor's lecture, it's a commentary written by that same professor. To show you—pull down that brown volume there on the second shelf just above your arm. It's a commentary on Kings I got from Germany when the mark was vanishing. . . . Now, let's see," he continued as he glanced at his breviary and then began paging in the book. "I'll just translate for you what he has on these blessed Lessons I was reciting. . . . Uhuh! well, he has a translation here in front in common language that certainly makes more sense for me than St. Jerome's Latin. . . . Yes, I have to grant that. But, wait till we see his commentary, farther back. Aha! As I expected. Listen to this:

"'Verses 26-28 are the opening of an account concerning Jeroboam's rebellion. Verses 27b-28 may be the very words

of the ancient document. The rebellion account itself was broken off by the redactor after verse 28. The prophet story of verses 29-39 has for object to pragmatize supernaturally the split of the kingdom. Anyhow, the mixing in of the prophets is historically credible. All political movements in the Orient partake of a religious character.' . . .

"Shades of Alcuin and Rabanus Maurus!" exclaimed Father Busillis slamming the brown book down on the table. "What do I get out of this text-mastication but a bitter taste in the mouth? Doesn't God have anything to do with all this? I thought He was the prime author of all Sacred Scripture! . . . But, let's try again. Let's see if our commentator finds anything in the tearing up of the prophet's mantle. Here we are:

"'Verses 30-32: instead of *sh'nêm* the manuscripts read *lesh'nêm* ("into twelve" for "twelve"). Instead of *haêchad* (one) in verse 32 the Greek and Old Latin have: "And two sceptres". . . . The mantle is torn into twelve pieces: Jeroboam is to get ten (verse 31). Yet, on the other hand, according to the indubitable reading of verse 32 and 13:36, as well as 12:20 and IV Kings 17:18, only one tribe was to stick by Juda. Only in verse 13 and in IV Kings 17:18 has the Greek "one". Elsewhere it is always "two" tribes. Whence the consistency of the Hebrew? Probably because the ancient text really had "one" instead of "two". The harmonizing Greek text has "two" in those places. The figure "ten" in verse 31 is probably a later correction, in face of the fact that ten and not eleven tribes constituted the Northern Kingdom.' . . . And so on, and so on, interminably," concluded Father Busillis throwing the brown book irritably on the table and looking at Father Regularis with an "I-told-you-so" challenge in his eye.

"Well, I'll admit, that does sound rather arid," said the younger man as if in defence. "But, probably it was written as an apologetic against the critics."

"That's just the point," interrupted the pastor. "Most of our commentaries are thus written with a single eye to the refutation of chiefly defunct or discredited critics. Why don't our modern men write more for our own believing souls? I think that Scripture commentary, like charity, should begin

at home. Whilst I'm not a Bryan, still I'm not worried much about the higher critics' discussions. The old Church has weathered so many such attacks that I rather fancy she'll get through this one too. I'm now old enough to have read several successive obituaries written for her; and, on the other hand, I have scraped the moss off the tombstones of her slayers just to find out what their names really had been. That's why I think we honest-to-goodness believers should also be catered to a little bit by scripturists, and not just their opponents in debate. You have seen how I, for example, could use a good Christian commentary on Kings, for the edification of my soul. Why don't they write something of the kind for us country pastors?"

"Why should they?" retorted Father Regularis with a twinkle in his eye. "Why should they? when just what you want has all been written already."

"Well, who has written such a book? Mention just one," asked Father Busillis, drawing a note-pad and pencil toward him, "and I'll send for it to-morrow".

"I can recall two," said Father Regularis repressing a grin, "and I wouldn't have thought of them if you hadn't mentioned them yourself a moment ago—Alcuin and Rabanus Maurus."

"Oh!" said Father Busillis faintly, sinking back into his chair as if the wind had all been taken out of his argumentative sails. "Oh! in that case you might as well ask me to plod through the *opera omnia* of St. Jerome and St. Augustine and St. John Chrysostom. I suppose," he added ironically, "I ought to build another room to the rectory to accommodate all of the Migne editions."

"Well," replied Father Regularis deliberately, "I don't suppose such a room would have to be much larger than the new garage you've just finished for the old flivver."

"Now, that's what I call a real nasty crack at an old man," said Father Busillis laughing. "One more like that, and I'll run you off to bed. . . . By the way," he continued, pulling out his watch and glancing at it, "I think I'll do that anyhow. It's half-past ten. You'll say Mass, please, at the Sisters' at six. . . . Now, get out, while I wade into our original bone of contention, these First Lessons, and have at least Matins cleared away before to-morrow."

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DISTRIBUTION OF CATHOLIC LITERATURE.

Do not think that I came to send peace upon earth. I came not to send peace, but the sword. Math. 10:34.

IN this age of general progress and increasing enlightenment, when the number of illiterates is very small, what is more natural than that knowledge of all kinds should be imparted by the printed word as well as by word of mouth? The Catholic Church has not remained behind. There is no dearth of books, pamphlets and periodicals that set forth the dogmas and practices of our holy religion in the most convincing and illuminating manner. We have publications for every class of people, for the educated as well as for those in the humbler walks of life.

As a mission priest you will find it not only convenient but also necessary to keep always a supply of good Catholic literature on hand. Often your own people will ask you for some printed matter to give to an interested neighbor; or you will have a non-Catholic caller who, seeing some pamphlet on Catholic belief on your table, will pass the time of waiting for you by reading it. When you thus surprise him he will invariably tell you how interesting he found it, and you will have a chance to make him a present of it and to offer him other books if he cares to take them. A Catholic young man may come to arrange for his wedding with a non-Catholic. By all means give the stranger some literature about our religion, telling her how important it is that she should know the essentials of the faith of her husband. When you baptize a child whose mother or father is a Protestant, give them a souvenir of the occasion in the form of a pamphlet that explains the necessity, the importance, the effects and the ceremonies of this holy sacrament.

I have known many priests who made it a practice to have some reading matter with them wherever they went. Sometimes they would "forget" a copy on the street car, or they would drop one on their seat in a railway coach as they left the train; they would leave a couple of copies on the desk in the post office or in a bank. If they find one sitting idle they would slip him one to "pass the time". In season and out of season they were always about the Master's business.

We can learn so much from the traveling salesmen. How untiring are their efforts to "boost" their factory, to adver-

tise and sing the glories of their wares. They will not hesitate to affix stickers to your very church doors, informing your congregation that the chewing gum, or the cool drink or the particular brand of breakfast food which they sell, is the best on the market. Why should we be so shy about the "House" we represent? Do we not "handle" a much superior article?

In spreading literature for the honor of God we are true missionaries and St. Denis the Areopagite assures us: "Omnium divinorum divinissimum esse, Dei cooperatorem fieri." Besides, this form of missionary endeavor is the easiest way of spreading the gospel. There is always an audience for this kind of preaching. Dr. Brownson thinks that "the Church to be loved needs but to be seen as she is; the truth to be believed needs but to be presented to the mind as it is in its real relations." If this be true, and if the Protestants of your town still remain ignorant of the beauty of the Church, it must be to a great extent your own fault. Do you plan and design constantly with prayer and study, how to advance the kingdom of God?

There are occasions when not to do that would be a grave neglect of your pastoral duties, high treason against Him whose minister you are. You are the Ambassador of Christ and as such you must take up the cause of your Master whenever there is danger of His being attacked. Satan is always at work battling against truth and your town is no exception to the rule. It is especially the small town, particularly the town that has no resident priest, where the defamer of the Catholic Church runs riot. You will have perceived certain evil elements at work and the slimy trail of the serpent has not escaped your eye.

As everywhere else, in your town and those of your neighboring missions, there are found the common misconceptions about us: for instance, the fables of paying to have our sins forgiven; buying the souls out of purgatory; adoring the Virgin Mary; the prohibition to read the Bible, and others. But these erroneous traditions are harmless when compared to the nefarious activity of certain anti-Catholic books and papers. These keep the people whom you see everyday and with many of whom you have frequent and friendly intercourse, well informed about the secrets of the confessional, the life of

"escaped" nuns, the mysteries of convents, the relations of the priest to the female members of the congregation, etc. Probably some "pious" soul is agent for the ubiquitous *Menace* and thinks she is doing a service to the Lord in helping to expose "The Scarlet Woman". And there is always a chance of an ex-priest lecturer who promises to unmask Rome and her satellites and exhibit to his audience the skeleton of Romanism in all its hideous nakedness. Will you stand idly by and with a contemptuous shrug of your shoulders say: "Such men and such means cannot hurt the true Church of God"? The truth is, such things hurt her reputation immensely.

Fortunately the anti-Catholic lecturer is usually overtaken by his nemesis before he gets away. His morality is usually of the very lowest and he is apt to cause a revulsion in his more honorable hearers; often he is followed by a denunciation from one of his former fields of action, and not infrequently he lands in jail for fraud and white slavery. At such times public opinion naturally turns against him and against the agitators that brought him to town.

It is different, however, in regard to anti-Catholic books. They make their way from house to house secretly, and wherever they are they spread their deadly poison. It is inconceivable to what length a writer may go in his slander against our religion and still be believed by the guileless. "Our enlightened community has a remarkable facility in disbelieving against reason, and in believing without reason. It will believe anything against Catholicity on the bare assertion of an individual whose oath, in a case involving property to the amount of five dollars, it would not take," as Dr. Brownson said. Books and papers of this nature contain sufficient lewd suggestions to make them piquant reading. Nevertheless men and women of church affiliation who boast that they never read a novel, who loudly condemn dances, movies and Sunday baseball, seem to think they are doing a good thing in reading and circulating them among their friends.

Here it is the priest's evident duty to counteract the prevalent evil. Use a sword against a sword; fight a gun with a gun; and a book with a book. "The American Constitution protects our religion from open persecution, but it does not and

cannot protect us from liars and slanderers".[1] If they use the printed word to prove us knaves and idolators, let us use the printed word to prove that they are mistaken and to show them the truth and purity of our religion. If you can ascertain the names of the agents of the anti-Catholic press and of their victims, mail them at once the antidote in the form of some Catholic paper or magazine or pamphlet. I have elsewhere pointed out how you can obtain such literature for the mere asking. I have read of a certain priest who is known as one of the greatest convert-makers of the country, that he sees to it that every Protestant minister in his town gets enough Catholic literature to keep him informed about our faith and morals and to make it impossible for him to preach against the Church, unless he wants to preach against his better knowledge.

Another priest of a southern state edified the writer by a strange and novel request. It seems that in this priest's town there was held a convention of a certain denomination and it leaked out that some old slanders were said against the Catholic church in the course of the meetings. Fortunately the local paper printed a complete list of the two hundred and fifty delegates, and the priest sent me the list with a request that I mail to each delegate a copy of my pamphlet *Facts and Reasons,* at his expense. I have received similar requests from other parts of the United States. In a small town in Alabama some laymen formed a league for the defence of the Church and at one time they ordered 1700 copies of the same pamphlet. No doubt what they got from me was but a small part of the literature which they really spread among bigoted or ignorant people. No doubt, much of this Catholic literature is lost on their readers, but some of it will do its good work. We read of converts who find the truth through a scrap of a Catholic paper that served to wrap the merchandise they bought in a store. We read of a convert who found part of a torn catechism on a scrap pile and it laid the foundation for his conversion. As a proof that I am not threshing out empty theories, I copy a letter which a man living in Georgia sent me six years ago:

[1] *Questions of the Hour,* by J. P. Conway.

Rev. and Dear Sir:

Pardon the liberty I take in writing to you. First let me state I am a Protestant (a Baptist) reared in a community wholly Protestant and hostile to Catholicity. I know nothing of what the Church teaches, only what I have read in anti-Catholic papers, "Menace", "Watson's Magazine", etc., but like so many others I am sure, they overdraw the picture. Someone sent me by mail some days ago a Catholic paper; it has started me thinking. I saw your name and address, so thought I would write to you. Many points in Catholic teaching I can't make clear: Here are a few questions: Baptism by pouring? Convents, are they what they say and for what use? Confession and the Indulgences? Real Presence? Loyalty of Catholics to the U. S.? Do not think me prejudiced, I am not; perhaps after all the Catholic Church is true. I want to save my soul; I want to be in Christ's own Church, whichever it is. It is reasonable to think one religion only can be true. Now I am going to ask you to send me a few books or pamphlets on the teachings of the Church and what Catholics believe.

Yours sincerely,

C. J. F.....

P. S. There are no Catholics here for miles and I never saw a Catholic Church or priest in my life.

At another time the writer received a letter from a Protestant young man asking for some books on Catholicity to place in their local library. Yes, it is true the Protestants want to know something about our faith, but we must place the information within their reach without ostentation; otherwise they will suspect that they are being lured, and they will feel that their freedom of choice is being taken from them. Fruits may not be discerned at once; but the good seed will keep on sprouting. A convert wrote in the January number of the *Missionary*, 1911: "I will lay it down as a general proposition that if you get an intelligent Protestant to read *Faith of Our Fathers, Catholic Belief* by Bruno, and *Plain Facts for Fair Minds* by Searle, you will, if you don't make a Catholic of him at once, at least spoil him for being a Protestant, and that is a step (and an important one) toward Catholicism".

It would not be right to close this paper without saying a word about the book-rack and the *Sunday Visitor* Club. These two are probably the most convenient and useful factors in spreading the truths of Catholic teaching among the public.

Although accessible in the first place almost exclusively to Catholics, yet a great percentage of the booklets taken from the rack and many copies of the *Sunday Visitor* make their way finally into Protestant homes. They perform a very important task, first in instructing the Catholics themselves in regard to practical religious questions, and secondly in giving them an easy and inexpensive means of doing a little missionary work of their own. There is hardly a Catholic in your missions but has some friend or relative whose conversion is a matter of grave concern to him. Your Catholic layman very often understands the mind of the Protestant better than you do, being in closer contact with him. He therefore knows what kind of reading will be most appreciated and just what kind of information is the most solicited. He will see to it that the pamphlet or the old copy of the *Visitor* will fall into the proper hands. Still, do not think that the book-rack will take care of itself. Watch it closely and provide the matter that is the most in demand. Get samples from book dealers and try them out on your people. Don't trust too much to your own taste; watch the taste of the reading public. As to the *Sunday Visitor,* be sure to order enough copies to satisfy the demand. If there are any left over, you will know where to mail them during the week, so they will not be lost.

In all things, in all walks of your priestly life, always remember the golden words of St. Chrysostom (Hom. 3 in Gent.), "Nihil ita gratum Deo, nihil ita curae ut animarum salus".

P. AMBROSE, O.S.B.

Ripley, Ohio

Analecta

SACRA CONGREGATIO RITUUM.

EPISTOLA

TRANSMITTITUR ORDINARIIS FORMULA CONSECRATIONIS GENERIS HUMANI SACRATISSIMO CORDI IESU.

Perillustris ac R.me Domine.—Gratum mihi accidit atque periucundum munus exsequi a Sanctissimo Domino nostro Pio Papa XI mihi commissum transmittendi ad Amplitudinem Tuam formulam Consecrationis generis humani sacratissimo Cordi Iesu.

Qui quidem Consecrationis ritus, eiusdem Sanctissimi Domini nostri voluntate atque iussu, postrema die mensis decembris huius anni sancti, ea ratione perficiendus erit eisque servatis conditionibus, quae proximis apostolicis litteris manifestae fient.

Interim vero ad ea paranda, quae augustius et sanctius rei peragendae conferrent, illud visum est opportunum, ut singuli Sacrorum Antistites mature praenoscerent propositam praescriptamque Consecrationis formulam, cuius idcirco authenticum exemplar hisce inclusum litteris mittere cura fuit.

Dum autem Amplitudini Tuae fausta omnia precor a Domino, Tui permaneo.

Addictissimus uti Frater

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

Datum Romae die 17 octobris 1925.

AD SACRATISSIMUM COR IESU FORMULA CONSECRATIONIS RECITANDA.

Iesu dulcissime, Redemptor humani generis, respice nos ad altare tuum humillime provolutos. Tui sumus, tui esse volumus; quo autem Tibi coniuncti firmius esse possimus, en hodie Sacratissimo Cordi Tuo se quisque nostrum sponte dedicat. Te quidem multi novere numquam; Te, spretis mandatis tuis, multi repudiarunt. Miserere utrorumque, benignissime Iesu; atque ad sanctum Cor tuum rape universos. Rex esto, Domine, nec fidelium tantum qui nullo tempore discessere a Te, sed etiam prodigorum filiorum qui Te reliquerunt: fac hos, ut domum paternam cito repetant, ne miseria et fame pereant. Rex esto eorum, quos aut opinionum error deceptos habet, aut discordia reparatos, eosque ad portum veritatis atque ad unitatem fidei revoca, ut brevi fiat unum ovile et unus pastor. Rex esto eorum omnium, qui in tenebris idolatriae aut Islamismi adhuc versantur, eosque in lumen regnumque tuum vindicare ne renuas. Respice denique misericordiae oculis illius gentis filios, quae tamdiu populus electus fuit; et Sanguis, qui olim super eos invocatus est, nunc in illos quoque, redemptionis vitaeque lavacrum, descendat. Largire, Domine, Ecclesiae tuae securam cum incolumitate libertatem; largire cunctis gentibus tranquillitatem ordinis: perfice, ut ab utroque terrae vertice una resonet vox: Sit laus divino Cordi, per quod nobis parta salus: ipsi gloria et honor in saecula. Amen.

MONITUM S. O. CONSISTORIALIS.

DE SIMULATORE IN SACRIS.

Declaratur pro norma Ordinariorum, praesertim Foederatorum Statuum Americae Septentrionalis et Ditionis Canadensis, Petrum Carolum Edmundum Lacombe, qui saepe etiam cognomina assumit *La Combe, Le Compte, La Compe,* quique hactenus tanquam sacerdos per varias dioeceses, videlicet Sherbrookensem, Mobiliensem, Baltimorensem, etc., peragratus est, uti talem recipi non posse, nec proinde ad celebrationem Missae et ad alia sacerdotalia munera exercenda admitti.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

Solemn Consecration to the Sacred Heart of Jesus at the Close of the Year.

The Cardinal Prefect of the S. Congregation of Rites in a Letter addressed to the Ordinaries of dioceses throughout the Catholic world, announces an Apostolic Brief of the Sovereign Pontiff ordaining solemn exercises on the last day of the present year of Jubilee for a renewed consecration, in the form of an appeal to the Divine Heart, praying for the conversion of mankind to the God of union and peace, through Christ the King and Saviour of the world.

The manner of celebrating this solemn act will be indicated by the local diocesan authorities.[1] The act of consecration is to be in the formula, the Latin text of which we give in the *Analecta* of this issue. The following English translation is the one authorized by the Holy See.

CONSECRATION OF THE HUMAN RACE TO THE SACRED HEART OF JESUS.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy Most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and

[1] The text of the Pontifical Letter announced by the Cardinal Prefect had not reached America at the time of our going to press.

call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to It be glory and honor forever. Amen.

CENSURE OF MARRIAGE BEFORE A PROTESTANT MINISTER.

Qu. John and Mary, both Catholics, went to a neighboring state and were married by a Protestant minister. Lately, I discovered that the minister was also a justice of the peace. The question now arises, did John and Mary incur the censure imposed on those who attempt marriage before a heretical minister, by the Third Council of Baltimore? Did the minister-justice of the peace act in the capacity of minister or in that of justice of the peace? The couple, after taking out a marriage license, was only intent upon getting married. The chauffeur hurried them to the favored "parson". They did not know they were being taken to a minister, and probably did not care.

Resp. The censure of the Council of Baltimore directed against marriage before a minister contains no qualification; the censure in the Code (2319 § 1; 1063) contains the qualification "uti sacris addictum"—acting in his religious character. The various states authorize ministers of the gospel to assist at marriages. How can it be determined whether, in a given case, a minister is acting in his religious character, or merely as a public official? The minister would probably claim he always assists in his religious character; Catholics who exchanged matrimonial consent before him could claim they recognized him only in his civil capacity.

The solution of the difficulty is found in section 3 of canon 1063, which specifies that there is no prohibition against appearing before a non-Catholic minister, *in obedience to the civil law,* provided he performs the function of a civil official only, in order that the couple may fulfill a civil act, for the

securing of the civil effects of marriage. This clause was evidently inserted to meet the necessities of Catholics in countries (such as Norway) which have a state religion, and in which the law commands that matrimonial consent be exchanged before a minister of the established religion. It has also a place in this country in the rare case where a couple desiring to be married has no access to an authorized priest for a month's time. In the view of McNicholas (Commentary, p. 35), the censure of the Council of Baltimore would not apply under these abnormal conditions, in the face of the necessity of legalizing the marriages.

Outside of this infrequent case, since the necessity of obeying the civil law does not exist in this country, Catholics who appear before a non-Catholic minister to attempt marriage incur the censure, and cannot take refuge in the plea that they did not consider him as acting in his religious capacity.

OUR AMERICAN BEATIFIED MARTYR-PRIESTS.

I.

Ten years ago (9 August, 1916) the Holy See took up the process of examining the supernatural heroism of the Jesuit Martyrs who, nearly three centuries before, had sacrificed their lives in the effort to evangelize the North American continent. There were eight of these. Three of them died under torture at Auriesville, in the province of New York. The other five met their martyrdom as missionary priests in the Canadian territory of Ontario.

Amid the Jubilee celebrations, on the feast of St. Aloysius, 1925, the beatification of these martyrs was publicly proclaimed by the Sovereign Pontiff, to the joy of the sons of St. Ignatius throughout the world, and by a blessed contagion bids fair to become a fresh incentive to missionary zeal for the American clergy.

The first of the noble band to secure the crown of martyrdom was, singularly enough, a layman, René Goupil. He had attended Father Jogues as his faithful acolyte. One day, finding a child ill and in pain, he traced the sign of the cross upon the innocent forehead. A Mohawk Indian interpreting the action as an incantation which was meant to alienate his tribe from its ancient demon worship, leaped infuriated upon the gentle brother, driving his tomahawk into the head bent in

prayer. If Father Isaac Jogues lost for the moment the ministration of the youth who had thus far accompanied him in his labor for the salvation of souls, another youth, equally generous, was to take the place of René. Young John de la Lande offered himself ready to spill his blood for the common Master under the standard of the cross. Meanwhile Father Jogues had been captured, tortured and shamefully mutilated, to the loss of those consecrated fingers of the hands which had been a blessing and guidance to hundreds mourning in the shadow of death. The sympathy of the Sovereign Pontiff permitted him nonetheless to celebrate the Holy Sacrifice, and to resume after a time his mission. Then the diabolical hatred of an Iroquois suddenly ended the saintly life. The next day our trusty Jesuit brother John, felled by a deathly blow, was to follow his priestly master into eternity. These things happened in the present state of New York, which thus became the first spot in the North American continent to be watered with the blood of our martyrs. The five companion priests of the slain Jesuits continued for nearly three years to labor in the Canadian north.

As if to foreshadow the Declaration of Independence, and of a new freedom for the sister land of the United States, Father Anthony Daniel was to lay down his life for Christ on the fourth of July, 1648, being slain by an Iroquois after laboring for fifteen years among the Huron Indians.

Father John de Brébeuf, loved by the Hurons, whom he had taught the charity of Christ, but hated by the Iroquois, had been eager for martyrdom, for even as a young Jesuit he had made a contract with Jesus, signed by his own blood, that, if obedience permitted, he would readily spill all his heart's flow for his Divine Master. On the 16 March, 1649, the summons came. The next day Father Gabriel Lalemant followed his elder brother in religion to Paradise. Eight months later Fathers Charles Garnier, and the youngest of the priestly apostle band, P. Noël Chabanel, met their martyrdom, anticipating in heaven the celebration of the feast of the Immaculate Conception of the Queen of Martyrs. Père Charles died on the seventh, and Père Noël on the eighth of December, 1649.

In presenting the cause of these missionary heroes for solemn approval of the Church Universal, the Church in Amer-

ica, through her priesthood in the United States and Canada, claims a position of honor for her first martyr apostles. The national saints of every land are both the glory of their people, and the exemplars and intercessors for the children whom they gained to Christ. These heroes have embodied us into the grand Federation of the Church of Christ, the Union which maintains by its constitution and laws the reign of Christ's Kingdom on earth.

Father John J. Wynne, of the Society of Jesus, whom the Holy See appointed official postulator for the United States and Canada in the cause of Beatification of our martyrs, has accordingly made an appeal to the bishops and clergy of our country, in which he lucidly sets forth the privileges as well as the obligations which call for a whole-hearted solemnization throughout the land of the newly acquired Missionary Patrons of America. He writes:

Now that our Martyrs have at last been beatified, it is very important that we should celebrate this event with all possible solemnity. They are the first in North America to be so honored. They open our calendar of Blessed. We have waited and looked forward to this event. Many have prayed and labored for it. We are singularly favored in having for the first on our roll of Blessed eight whose lives are distinguished by noble adventure, heroic endurance, supernatural courage and transcendent devotion. We are fortunate also in that our first Blessed stand out among the heroes of our early history and command the admiration and veneration of all alike of whatsoever religious affiliation.

The solemnity of their beatification will help very much to hasten their canonization. It will be a means of making them known, of exciting devotion to them, of having the faithful invoke their intercession, and in this way obtain the miracles needed. In fact, for the advancement of other causes for beatification now pending of Mother Seton, Bishop Neumann, Bishop Laval, Father Andreis, Mother Duchesne, Venerable Mary of the Incarnation, much will depend on the devotion with which we celebrate this beatification of the Martyrs.

These solemnities also will be an occasion for inspiring in our Catholic people habits of self-denial, sacrifice, generosity, attachment to the Church, courage in professing the Faith. They will help to develop vocations to the priesthood, to the religious life and to the missions, and a greater interest among the laity in all the works of our priests and religious, especially in the missions. They will also

be an occasion for making known to the many non-Catholics who revere these men the true character and influence of our religion, and its part in our early history.

Above all, the proper celebration of these solemnities will help our pastors and heads of schools to counteract the many evils which threaten our young people on all sides; and to set before old as well as young ideals which will inspire a pure and noble manner of life.

It is the wish of the Holy Father that these celebrations take place and that they be very solemn. He has authorized them for *every church and public oratory* in the ecclesiastical province *of New York,* as three of the Martyrs died in this State. *Other bishops may have this authorization for the asking.* The same will hold good for the feast of the Martyrs when it will have been designated by the Congregation of Rites.

The effects of the Holy See's suggestion, as stated by Fr. Wynne, should be a generous taking up on the part of our pastoral clergy, and of superiors in the seminaries, schools and religious institutions, of an active cult of the newly beatified American martyrs. This is quite in harmony with the missionary spirit which calls for increased vocations and all-sided support of the faithful. It is sure, above all else, to strengthen our zeal for true holiness and heroism, the crying need of our day, as a protest against the effeminacy and self-worship that go hand-in-hand with material prosperity and threaten to undermine the faith of this and the next generations in America.

II.

The character and form of the solemnities by which we are to celebrate the grateful recognition of our beatified martyrs, and lay the foundation for their steady intercession on behalf of the Church in America, are indicated in the official proclamation of the Sovereign Pontiff on the occasion of the solemn Beatification. After rehearsing the chief titles of heavenly merit by which the eight martyrs gained their celestial crown, the Holy Father continues:

Praeterea eadem auctoritate Nostra, concedimus ut de eorumdem quotannis Officium recitetur de Communi Plurimorum Martyrum, cum Lectionibus propriis per Nos approbatis, et Missa pariter de eodem Communi celebretur, servatis rubricis, in dioecesibus tamen

dumtaxat totius ditionis Canadensis ac provinciae ecclesiasticae Neo-Eboracensis, necnon in omnibus templis ac piis domibus, ubique terrarum sitis, quae ad Societatem Jesu pertineant, ab omnibus fidelibus, tam saecularibus quam regularibus, qui Horas canonicas recitare teneantur, et quod ad Missam attinet, ab omnibus sacerdotibus ad templa confluentibus in quibus eorumdem Beatorum festum celebretur.

Denique largimur ut sollemnia Beatificationis eorumdem Venerabilium Dei Famulorum, servatis servandis, in dioecesibus supra dictis, die ab Ordinario designando, celebratur, necnon in ecclesiis sive publicis sacellis praelaudatae Societatis Jesu, intra annum ab iisdem solemnibus in Sacrosancta Patriarchali Basilica Vaticana rite peractis.

While, as appears from the foregoing text, the liturgical celebration of Mass and Office belongs in the first place to the churches and chapels of Canada and the Province of New York, and to institutions under the direction of the Jesuit Fathers throughout the world, it is understood that the Ordinaries of all other dioceses throughout the United States may at once lodge their request with the Sacred Congregation to have the solemnities of thanksgiving as well as the celebration of a permanent Mass and Office introduced in the kalendar of their respective jurisdictions.

The Mass in honor of the Martyrs to be celebrated on the days of triduum or octave until the 21 June, is the same, at present, as that of SS. Fabian and Sebastian (20 January), with the proper prayer for the American Martyrs.[1]

The Decree of Beatification directs the introduction of the cult by a solemn triduum, or even an octave, with the approval of the Ordinary. Obviously the celebration of a solemn Mass, with Benediction in the evening and sermons, interpreting the devotion, and leading the faithful to a proper appreciation of the holy intercessors and models of apostolic zeal, according to local conditions, are the indicated means to honor our newly beatified. A plenary indulgence is attached to the visit, with prayer under the customary conditions of Confession and Holy Communion, to the church during the aforesaid celebration. The indulgence is applicable to the holy souls. As the

[1] The formulary of the Proper for the Missal; pictures and medals of the Martyrs, as also the complete story of their martyrdom, helpful to preachers in popularizing devotion to the holy Martyrs, may be had on application to the Director of the Home Press, 119 East 57th Street, New York.

Jesuit Fathers are in possession of the relics of these martyrs, additional devotions are suggested by the special veneration of these holy treasures where it is possible.

The following Instruction of the Sacred Congregation of Rites (22 May, 1912) will furnish the requisite direction in the liturgical observance of the solemnities.

I. In the solemnities, whether of three or eight days, which are permitted in honor of any Saint or Blessed, all the Masses, owing to the peculiarity of the celebration, should be said with the Gloria and Credo, and with the Gospel of St. John at the end, unless the Last Gospel of a Sunday or Feria or Vigil is to be read whenever a commemoration of these has been made.

II. Whenever another Mass, Low at least, of the Office of the day has been celebrated, the solemn Mass should be said with only one prayer. Otherwise, only those commemorations are made which are allowed in Doubles of the first class. Low Masses, however, should be said with all the occurring commemorations, excluding the prayers *de tempore* and Collects. The Preface should follow the rubrics and decrees.

III. Only Doubles of the first class, Sundays of the same class, and privileged Ferias, Vigils and Octaves which exclude the aforesaid Doubles, prevent the High Mass. Doubles of the second class, Sundays of the same class, and Ferias, Vigils and Octaves which exclude such Doubles of the first and second class, also prevent Low Masses. In these cases of impediment, the Masses to be said are of the current Feast or Sunday or other days privileged as above, as the rite of the day requires, with commemoration of the Saint or Blessed, and under one Conclusion only, with the prayer of the day in Doubles of the first and second class; on other days the commemoration of the Saint or Blessed is to be made under its own Conclusion after the prayer of the day.

IV. In churches where a Conventual Mass must be celebrated, or a Parochial Mass with application for the people, such Mass from the current Office is never to be omitted.

V. If Pontifical Mass of the Saint or Blessed be said *ad thronum*, Terce is not to be sung as the Bishop vests, but None; and this Hour is always of the Saint or Blessed. It cannot, however, be substituted as satisfying this same Hour of the day.

VI. Although all the Masses, even those in private only, may be impeded, it is always, however, permitted to celebrate solemnly second Vespers of the Saint or Blessed without any commemoration. These Vespers, however, cannot serve to satisfy for the Feast.

VII. Other ecclesiastical functions besides the above tending to honor and interpret the Beatified may always be held with the consent of the Ordinary.

THE UNION OF CHURCHES.

While discussions regarding the "Union of Churches" are not within the particular scope of THE ECCLESIASTICAL REVIEW as an organ of pastoral science for our English-speaking clergy, all the more since we have magazines and religious organs among us specially devoted to the interpretation of the Catholic mind on the subject, there are among our readers those who will be interested to know of the quarterly review *Echos d'Orient,* published by the Augustinian Fathers of the Assumption at Constantinople.

The magazine had been founded in 1897, under the inspiration of Leo XIII, for the purpose of familiarizing French readers with the progress of missionary work done among the Eastern Christians, chiefly of the Greco-Slavic rite.

Its writers were chosen from experts in theology, liturgy, canon law, hagiography, history, and kindred sciences, to explain and interpret matters of both immediate religious and political interest; for these two spheres are closely allied in the Orient, especially among the so-called Byzantine element.

The war brought a suspension of the regular publication, of which up to 1923 twenty-two volumes had appeared. At present the address of the review is L'Echos d'Orient, Kadi-Kevy, Constantinople, Turquie.

With a like aim a quarterly publication *Pro Unione, La Revue l'Union des Eglises,* is published by the Bonne Presse of Paris (5 rue Bayard).

The movement on behalf of Church Unity among ourselves is receiving a strong impulse through the devotion of the Church Unity Octave (18-25 January) and the signing of more than two hundred members of the Hierarchy requesting that it be made obligatory for all the Dioceses of the United States. Father Paul of the Graymoor community has been zealously active in promoting the Union.

ST. JOHN OF NEPOMUK—A MYTH?

To the numerous Catholics of Bohemian origin in the United States, and to priests and clerical students in general, St. John of Nepomuk appeals with special interest as a martyr of the confessional. His pastoral labors in the city of Prague and his position at the archiepiscopal court, which caused him to vindicate the rights of the Church against the simoniacal encroachments of a licentious king, have made him the idol of the Slav people, who since his canonization at the beginning of the eighteenth century have celebrated his feast in church and state as a national festival.

To-day Prague is the capital of a new republic, Czecho-Slovakia, established as the result of the war, with the view of securing to its subjects the rights of free-born citizens.

The new presidents of this republic began their freshly acquired power by promptly abrogating the national feast, although the great majority of the people are against such desecration of their sacred national traditions. The curious part of the new legislation is its pretended justification on the ground that St. John of Nepomuk is a myth and that he never existed.

The writer had an opportunity to study this peculiar phenomenon while on a sojourn of duty in Czecho-Slovakia. American readers of the REVIEW may find the following account of interest from the religio-social point of view, especially in places where the old devotion in honor of the saint perdures, as it does in many American parishes of Austrian, Bohemian and Slovak settlements.

Since the publication of the new Code the feast of St. John of Nepomuk had ceased to be obligatory, but in Bohemia it still remained a national holiday full of historical and patriotic reminiscences.

By one stroke of the pen, the powers that are in Prague have reduced the national feast of St. John of Nepomuk, the martyr of the confessional, to an ordinary working day. Neither energy nor ink was spared in justifying the action of the Government. The daily press discovered and reprinted documents proving beyond the shadow of a doubt (?) that the saint never existed, and that the cult which has honored him throughout the world is an invention of the Jesuits!

As I crossed that most picturesque bridge named after King Charles, with its arches and numerous statues, I paused near the spot—marked by a tablet—from which the holy martyr was flung into the Moldau, gracefully winding through the heart of Prague. It was the saint's feast. In spite of the anti-Catholic government's action, thousands upon thousands of devout persons lined both sides of the river and crowded the bridge, paying their respects to the saint, victim of the jealous and licentious Wenceslaus IV, tortured with firebrands and finally drowned, because he refused to reveal to the king the Queen's confession—to the man who suspected his wife's fidelity.

In fancy I was carried back to the day when flames of holy light shone miraculously over the body of the martyr as it was carried down the stream. Fishermen, guided by this luminous phenomenon, having secured the body quietly buried the sacred remains in the vault of a nearby church. That very year a terrible drought scourged Bohemia; even the Moldau, though over 300 meters wide, was so completely dry that one could safely cross it on foot. As the king had departed from Prague, the canons of St. Vitus Cathedral, taking courage reverently buried the body in a marble tomb, with the simple inscription "John of Nepomuk" chiselled above it. No one dared to speak or write of this incident till after the death of the king. Among the national historians Paul Zidek (1413) and Thomas Ebendorfer (1433) were the first to publish the facts and explain fully the reasons for St. John's death. The truth of their statements through four centuries has been confirmed by the unbroken popular tradition of the city and nation.

The enemies of the Church, particularly staunch "Hussites," ("Hus" being a rallying catchword of the enemies of the Church) in backing their theory of the mythical John of Nepomuk, appeal to the chronicle of Wenceslaus Hajek (1541), who was unable to coördinate two incidents in the life of the martyr, and two modes of spelling the city of the martyr's birth—Nepomuk and Pomuk. He states that there were two Johns—one John of Nepomuk was drowned in the year 1383 as a martyr of the confessional; the other John of Pomuk was drowned ten years later—1393—for sanctioning the election of the Abbot of Kladruby, thus rousing the king's ire. The

doubt thus raised was subsequently repeated. In 1784 the Bohemian historian Gelasius Dobner, tracing back the most reliable sources straightened out the tangled story, proving anew that John of Nepomuk (Pomuk), vicar-general of the archdiocese, was thrown into the Moldau as a martyr of the confessional. He plainly demonstrated that the King had cleverly made use of the sanctioning of the Abbot to divert popular indignation. The best accredited modern Bohemian historian, Francis Palacky, though a non-Catholic, impartially confirms Gelas Dobner's researches. Dr. Pekar, professor of history in the University of Prague, likewise utterly repudiates the suggestion of the politicians about our "mythical" saint.

After 326 years since the burial of the saint, during the process of beatification, in the presence of the Archbishop of Prague, Ferdinand Kuenburg, four canons, and famous doctors, like Dr. John Lev of Erlsfeld, Dr. John Puchman, Dr. Sebastian Fuchs, Dr. John Schutzbrett and Dr. Ferdinand Schober, the tomb was opened for investigation. One of the doctors placed the skull upon the table and to the surprise of all, the tongue fell out of the skull. Clearing it of its age-long dust and earth, they found the organ wholly incorrupted. For further evidence of this unusual miracle, one of the doctors cut deeply into the tongue and all present solemnly affirmed the ruddy freshness of flesh and veins. The relic with its deep cut may be seen to-day, as was the privilege of the writer in the Cathedral of Prague. On 25 June, 1721, Pope Innocent XIII beatified John of Nepomuk, confirming numerous miracles wrought at the tomb.

Eight years later, 17 January, 1729, the tongue was again officially examined. During the period of two hours, in the presence of fifty-four witnesses, it began to swell and soften and take on the form of a living tongue. The professor of medicine, Dr. John F. Lev of Erlsfeld, states that no living being can have the least doubt of the miraculous preservation of the tongue of John of Nepomuk. On 19 March, 1729, Pope Benedict XIII canonized John of Nepomuk.

In the year 1736, at the cost of 500,000 crowns, the gift of the people of Bohemia, a precious silver tomb was erected in the Cathedral of Prague. The relics of St. John of Nepomuk are kept in a silver coffin carried by two large angels. On the

lid of the coffin is the kneeling life-size silver statue of the saint.

The traveller through the Czecho-Slovak Republic will notice the statues of the saint of the confessional erected on many bridges, now desecrated and often broken in pieces. The government press states that "the Jesuits tried to supplant the cult of Hus by introducing the cult of the non-existent John of Nepomuk." The student of history knows that St. John of Nepomuk was reverenced as a saint from the very year of his death, that is to say about 150 years before the Jesuits were in existence. John Hus died in the year 1415, about 140 years before the Jesuits ever entered Bohemia.

John Hus may be placed on the pedestal on which St. John of Nepomuk formerly stood, but the religious Bohemian fanatic will never supplant the saintly martyr in the hearts of myriads of Catholics in every part of the Catholic world.

GODFREY KASPAR, S.J.

Prague.

SISTER SACRISTANS.

Qu. A sister sacristan here, innocently (and with the approval of a superior), is in the habit of washing without gloves (*nuda manu*) the chalice (the inside of the cup). Is this allowable? According to Wapelhorst (n. 10) and de Herdt (vol. I, n. 175) sisters enjoy no such privilege of handling the sacred vessels without gloves.

A. B.

In the hospital of which I am chaplain the sisters attend to the decoration of the altar in the sanctuary, the filling of the tabernacle lamp, and the washing of the altar linens. In tending to these various functions they enter the sanctuary, and are seen at times to stand on the altar for the purpose of placing flowers and candles. This seems to be contrary to the reverence due to the Blessed Sacrament, and I have told them so; but to no avail. A word from the REVIEW would go far toward settling the matter. L. A.

Resp. The matter of touching the sacred vessels and of approaching the altar is one of natural reverence guarded and directed by disciplinary law. The observance and delegation of duties in this relation belong in the first place to the priest; not because of his superior virtue but by reason of a primary

commission which accompanies his consecration. In the absence of a priest or minister having such commission a layman or woman may handle the sacred vessels or approach the altar to care for the same, since to do so is not an act requiring the essential of consecration or of sacramental ministration, such as offering the Holy Sacrifice itself. Hence the handling and touching of sacred things, so long as it is done for a good reason with reverence, may become the privilege of religious or lay persons.

The discipline of the Church with regard to touching the sacred vessels has varied according to circumstances of time and place. In the early Church the laws were generally strict, so as to impress the faithful living among non-Christians with the sacredness of the Eucharistic act. The *Liber Pontificalis* (11 cent.) permits none but "ministri sacri" (priests, deacons and subdeacons) to handle the sacred Mass vessels.

When the sacred chalice or ciborium actually contains the Sacred Species and during the liturgical and sacramental service they are not to be handled by anyone but priests or in certain conditions by deacons. Subdeacons are permitted to carry the chalice after the first and the second Mass at Christmas, although it is not yet purified.

Later on, the right of handling the empty and purified altar vessels was extended to minor clerics, and by privilege or legitimate custom to religious men and women who acted as sacristans. For lay sacristans of large churches the permission had at first to be obtained from the Ordinary. In smaller churches the priest was expected to have the personal care of the chalice.[1]

According to the new Code (Can. 1306, § 1) clerics, and all other persons in charge of the sacristy, without distinction of sex,[2] are permitted to handle the sacred vessels and linens in preparing the same for Mass. The word *tangantur* used in the canon does not make any distinction between the inner and outer cup and, since matter which should be removed may get into the chalice, the inference that the sacristan may cleanse the latter is reasonable.

[1] Gihr, *The Holy Sacrifice of the Mass*, p. 259.

[2] Capello, *Tract. Can. Mor. de Sacramentis*, vol. I, n. 804 ad 2.

But purifying the chalice at the altar during the Mass is a liturgical act, and as such differs from handling and cleansing the vessel when not in use. A tonsured cleric who by special privilege acts as subdeacon may not purify the chalice at the Offertory or after Communion at Mass; but he may do so outside the Mass. Since the canon permitting the handling of the chalice includes laymen and sisters who act as sacristans, the presumption is that they may likewise do so, for "ubi lex non distinguit nos distinguere non debemus". Nor is there any intrinsic reason why one should do so with gloves when the washing suggests the use of the "nuda manus." In former days the positive precept interpreted the requirement of reverence, but the modern law has ceased to do so. Similarly authors held formerly that in case of repairing or regilding the chalice or paten a person in sacred orders was to wash the inside of the vessels, as though they required a purification distinct from that of the priest after Communion. But the present legislation gives no indication of such a precept (Can. 1305 § 2).

It may be said then that conditions in general (so long as due reverence in handling the sacred objects is observed) allow the handling of the sacred vessels by sacristans outside the liturgical administration, whether they are clerics, authorized laymen, or religious sisters. They act in the same way in which a priest would do when not celebrating Mass or administering the sacraments.

Similar principles regulate the conduct of lay persons as of religious about approaching the altar. In their own chapels and outside the liturgical functions the sisters are the recognized guardians of the sanctuary. Their very vocation implies that whatever they do about the altar is done with conscious reverence.

We can understand, however, the repugnance which devout laymen no less than priests feel if, while attending a church or chapel for the purpose of devotion, they see women mounting the altar, even if it be in the act of decorating the same. Unless unavoidable, such exhibitions are in bad taste, while laymen are performing their devotions. Bad taste is not allowable in the palace of the King, however innocent and thoughtless the exhibition of it may be.

EXEMPTION FROM SUPPORT OF THEIR PASTOR.

Qu. I am pastor in a small parish as well as chaplain in the novitiate of a religious order of men in my own parish.

About a dozen of the resident parishioners are accustomed to hear Sunday Mass in the chapel of this novitiate; also about a dozen of the paid servants of the novitiate hear Mass there.

The director of the novitiate maintains that his servants are exempt from any obligation to contribute toward the support of the parish church. As the parish is poor, I find it hard even to heat the church properly. Will you in your valued REVIEW let me hear what are my rights in the case? May I insist that these servants are not exempt from the obligation of the precept to "Contribute to the support of their Pastor"?

These servants do not in any way financially aid the novitiate wherein they are working. As I see it, they would ordinarily be compelled by the law of the Church to contribute to the support of the parish church of the parish in which they live.

Resp. A pastor is bound ex officio to exercise the care of souls over all the faithful within the limits of his parish who have not been legitimately exempted from his jurisdiction (Can. 464 § 1). This exemption is obtained either by the common law, or by a special decree of the bishop, who can declare exempt from parish jurisdiction, either wholly or in part, religious families or pious houses which are not exempt by the common law (Can. 464 § 2). How far the exemption extends, whether it includes also those who are living within a religious house, as workmen or servants, depends on the document of exemption which has been secured from the bishop.

The difficulty under which the querist labors can only be solved by discovering the extent of the exemption granted by the bishop, which may or may not include the laity working on the premises. If the document of exemption includes the laity, he has no title to demand support from them, since, *qua parochus*, he has no obligations in their regard. It may be objected that, in this case, they do not contribute to the support of religion. They do not contribute in a monetary way, it is true; but their contribution consists in the fact that they work for a religious community, under conditions not considered desirable by the laity, in general, and for a remuneration which is frequently less than they could secure elsewhere.

BREAKING AN IMPORTANT MARRIAGE ENGAGEMENT.

Qu. A becomes informally engaged to B. B's uncle had a mental illness. A asked B the cause of it. B said her uncle fell when a child into hot water and that idiocy followed that. Later on, A learned that the uncle was a congenital idiot. A, knowing that nearly all congenital idiocy is hereditary, refused to marry B. There was no injury done through "injusta damnificatio". B employed an attorney and threatened suit. To avoid notoriety, A pays B $2000.00.

Did not A have the right to break the informal engagement? If so, is B bound to restitution?

Resp. The *Ne temere* decree declared all informal betrothals to be invalid and devoid of canonical effects. The wording of the decree left undecided the question of the obligation of informal betrothals in the domain of conscience. This obscurity has been removed by the Code, which declares invalid, both in the external and the internal forum, all informal betrothals. The party who breaks the engagement has no obligation in conscience to carry out his promise of marriage. Neither can it be held that, while the "Sponsalia" as such are invalid, the natural promise with its obligation to marry remains valid, because "Sponsalia" and the mutual promise are distinct only as the thing defined and its definition, and therefore any objective difference between them is absolutely impossible. In the case proposed, therefore, whether A's reason for breaking the engagement be just or unjust, no obligation of law or of conscience can be urged to compel A to marry B.

It does not follow, however, that the party who breaks an informal engagement without just cause is free from all obligation in conscience. He is bound to repair any damage resulting from his failure to fulfill his promise, and cannot be absolved until he has made or promised to make this reparation.[1]

The strong presumption of an hereditary taint in B offers A a just cause for breaking the engagement, and excuses him from volunteering any compensation to B. It does not, however, invalidate B's right to institute a breach of promise suit in the civil courts to secure damages for injury to feelings and

[1] Gennari, *Breve Comm.*

reputation, loss of reasonable expectation, etc., with fair hopes of success, as cases have been decided for the plaintiff even when actual preceding insanity was proved.[2] A would be compelled to prove fraudulent concealment of material facts, and rather than risk publicity and the possible failure of his case chooses to compound with B's lawyer. Granting that B is in good faith, and has not deliberately deceived A, she is not bound to restore what she secured for the forfeiture of her right to sue in the civil courts.

MARYKNOLL MISSIONS LETTERS.

A remarkable thing about China is that you cannot say any one thing about the whole of it. China is not a nation, but a race—and an admixture of races. As one thing it can be found on the map—not elsewhere. For example: from Hongkong to the new Maryknoll Mission is a distance of somewhat over three hundred miles. Yet, on entering this territory, we were as surprised as if we had never been in China before. The section of the Kongmoon Mission, when we left, was boiling under the summer sun and the fire of Red, Bolshevist ideas; mad Russia was seeking asylum around Canton. But here, among the Hakka, it is as if no wind of disorder nor discontent ever blew across the fertile plains and wooded mountains of their peaceful enclosure. But I am very much ahead of my story or journal, which begins at Hongkong on 27 September.

The dock ropes of the Hozan Maru were already loosed when our baggage of baskets was scrambled aboard and we unceremoniously pushed after it, in haste shanghaied, as it were, for the start to the new mission, without an opportunity to compose ourselves in leisurely fashion and think appropriate thoughts (*ut sic*). The boat must have waited our arrival, for in a minute we were off for Swatow and beyond to the Hakka hills of promise. Fathers Lane and Murray and Brother Benedict were at the wharf to bid us God-speed and farewell; a good-bye from the Kongmoon Mission to one of its founders, Father Ford, and a blessed wish for the new mission which he was now to establish. For him it was another separation; this time from the Christianity at Yeungkong to which he

[2] Amer. Case Book Series, Cases on Persons, p. 26.

had given the first fruits of his missionary life. To him the call had come a second time. True, there was no great distance to traverse—in two days he could reach the new field. But 100 miles or 1000, it was the same—the end of one cycle, the beginning of a new. The Maryknollers were still waving in farewell as the Hozan turned in the bay and headed for Lymun Pass and the sea.

It was not definitely certain that we could land at Swatow in the morning. Only a week before the Bolshevists of Canton had controlled the city and forbidden all commerce with the "foreign devils". Perhaps no boat would be permitted to take us off the ship. The Maryknollers (not to speak of the Chinese) have had eight years of trial from soldiers, bandits and, lately, Bolshevists. We have acquired the habit of reckoning on their presence and anticipating such difficulties as they may occasion. We looked for the same condition in Swatow—and in Hakka Mission. We took it for granted in fact, and as our coaster made a slow, toilsome progress through the then tranquil waters of the China Sea, we talked little of the to-morrow or of bandits and their tribe, but spent the evening freshened with the cool of the ocean breath, talking over seminary days, bits and scraps of astronomy, methods of presenting the faith to the modern, scientific-minded world. Our words were flying at various angles to keep our thoughts from the unspoken, yet pervading sentiment, that we were on a new venture for God.

A craggy, desolate-looking shore line and a rock-strewn estuary supplied the morning scenery and some speculation on earthquakes, as we steamed up to Swatow. The city appeared unmistakably foreign, with a frontage of large, many-windowed buildings, water and oil tanks set up like monuments or, rather, bill-boards to the fact that Swatow was an emporium for trade. Two foreign cruisers were in port; one Japanese and the other, American; the one, lithe and strong; the other, ungainly, clumsy and antiquated. They were sentinels of foreign interests, and if one judges the interests by the character of the boats, then the Japanese are much more interested indeed. And in fact, they are. One of the now infamous Twenty-one Demands of 1915 provided for the completion of a railway through the Kwangtung Province south to the port

of Swatow. The Japanese want a share in the trade of this region and, incidentally, it does not appear why they have not just as much right to it as the nationals of any other foreign Power. The Chinese boats hereabouts use the square-topped sail of Japan. It seemed like a portent.

We were standing at the rail, looking to discern the residence of Bishop Raysaac, when a small boat was rowed aside. Its close approach to the moving steamer seemed foolhardy carelessness until, as we watched, long poles were suddenly thrust to the port holes and their hooked ends clasped. More boats followed; the iron poles clinked against the brass of the portholes and man after man clambered up the poles, hand over hand, their feet firmly against the side of the liner. It might have been a circus show. It might have been the movie scene of a pirate attack and capture at sea. But, the unromantic truth is that these acrobats were mere ferry-men, risking injury or, at least, a deep-water ducking, for a twenty-cent piece.

We scanned the boats below for the sight of a friendly bearded countenance, for we rather expected to be met by Father Vogel, the Procurator of the Swatow Mission. Father Ford's letter had been delayed and the Procurator was without information of our arrival. However, the strike had been broken, or abandoned, and we experienced no difficulty in getting ourselves and baggage en route to the Tien Chue Tong.

We were brought through an unkempt squalid quarter of the city to the Bishop's Residence along the Bund. Bishop Raysaac had not returned from Rome, but we were warmly welcomed by Father Vogel, who received us as if we were members of his own Society. We were, indeed, coming into the Paris mission and we were received as brothers. Father Ford was already well-known, but Fr. Drought had to be introduced in French. (We are reminded by this that we are being fairly drenched with languages; French, Latin, Cantonese, Haklo, Hakka and a little English, "for private consumption"). Fr. Vogel disregarded his own convenience for our needs and the delicate courtesy of his attention was another evidence of the cordial relations that have become traditional between our two societies; the one, old in years, with a company of pioneers and martyrs; and our own Maryknoll, not untried, yet young and fresh with hope of service. We re-

mained for three days at Swatow while word was sent forward to the Pro-Vicar, Fr. LeCoree, and to the missioners of the north, that the "Yanks" were coming.

Among the visitors at the Procure during our stay were Gaston Wong Keung, an important anti-Red leader; also a Comte O'Kelly (?), a French officer of the Customs. Our only social excursion was to dinner with the American Consul in Charge. After the coffee, the Consul began a conversation on sociology and religion. With all due respect to consuls everywhere—we were delightfully surprised. The Consul does not hold Catholic views, but he holds definite, reasoned views which he proposed for our consideration. With marked frankness and without the least spirit of controversy, he proposed substitutes for our Catholic teaching on social life, the character of religious worship and the position of Christ in Divine Providence. We said what we thought—at some length and frankly. As we returned, we wondered what Father Superior would say when he learned that the first activity of the Hakka missioners was in intellectual discussion with an American. We wondered, too, when there will be English or American priests in all the greater ports of China. There is much to be done there.

We celebrated the first feast of St. Theresa of the Child Jesus at Swatow and, after a visit to the Ursuline Sisters who are established here, we set out under the direction of Fr. Vogel for the train that would bring us, within two hours, to the new field. During the train ride we talked in French for Fr. Drought's benefit and formed our first impressions; impressions that have since become conviction, that we were in a new kind of China land. Village followed upon village like groups of residences in suburban America. We were used to seeing villages hidden behind a wall of bamboo or masonry. Here, too, the houses were large and their plastered walls shimmered under the afternoon sun, fearlessly, as it seemed to us, for all the world to see. We were asking ourselves, without asking each other, if it could be that there were no bandits, no robbers, no soldiers to pillage and loot. We noticed at the stations paved streets and cemented houses. Along the roads were men and women dressed in happy, colorful gowns of pinks and blues. When we got down at Chao Chow we were wondering if we were in China at all.

A boy from the mission came on the train to take our baggage; a catechist waited on the platform to escort us to the Customs, and to the mission. At the Customs we were greeted by officials as if we were old residents who ought not be offended by an inspection of baggage. The entire office squad came out to meet us and, while they were about it, some Catholic boys had found us out and were relieving us of a camera and two typewriters which they put on their heads to carry, as if they had been hats. As we turned off the main road, we saw the mission church. The tower of the church rose over 100 feet from the ground; and with it rose our amazement, our joy and our hope; we were seeing a little bit of Catholic China. After that, we had to be carefully directed by a little boy along the narrow streets that lead to the mission. When we arrived, we met a small gathering of Christians, who seemed surprised that we could not understand them—nor they us—though both were speaking Chinese. It was a new country; and for the moment it was also a corner of the China missioner's heavenly fairy-land where all the deep-brown, almond-eyed and yellow skins are worshippers before the Great White Throne.

"Ah! Fathers, excuse me. I have been in the Confessional and could not meet you. You are welcome as missioners and brothers."

Our rambling visions were dispensed before the warm, immediate hospitality of Père LeCoree. At supper, Fr. Ford and the Pro-Vicar were busy planning our ascent—our anabasis for Christ—into the hill country of the Hakka.

JAMES M. DROUGHT, A.F.M.

Ecclesiastical Library Table

RECENT RELIGIOUS PHILOSOPHY.

Mystical Orientation of Modern Religious Philosophy.

A brief survey of modern religious philosophy with startling vividness brings home to us the farseeing wisdom of the Church in defining once for all the competence of human reason in establishing beyond peradventure the existence of God.[1] The Catholic is confident that reason can lead him to a certain knowledge of God. Modern philosophy, on the contrary, is quite at a loss in this field, since it does not know by which avenue it can safely approach the subject. It has lost its confidence in reason and so far has not found another guide that can be absolutely trusted. It is now pinning its faith to what it calls mystical experience, which, however, is very much different from what Scholasticism understands by this term, and the vagueness of which can be made to cover a multiplicity of things.[2]

Modern Distrust of Reason.

Passages that express with pathetic poignancy the distrust modern philosophy entertains with regard to reason can be easily multiplied. They are as numerous as the sands on the seashore. Prof. James Bissett Pratt voices the common sentiment with engaging frankness in the following passage: "The emphasis of Natural Religion during the past has usually been upon the problem of God, his existence, his nature, his pur-

[1] "Si quis dixerit Deum unum et verum, creatorem et dominum nostrum, per ea, quae facta sunt, naturali rationis humanae lumine certo cognosci non posse; a. s." (Denz. 1806). "Ratiocinatio potest cum certitudine probare existentiam Dei" (ib. 1622).

[2] "Just as medieval Mysticism was a protest against a barren scholastic system, so the present-day revival of Mysticism is born of a revolt against a dry and tyrannous intellectualism. And precisely as certain medieval mystics exalted the will and the emotions not only at the expense but practically to the exclusion of the intellect, so most present-day writers on Mysticism (Baron von Hugel and Dean Inge are the most notable exceptions) depreciate the intellect in the supposed interests of what they call life. In this they are influenced not so much by the anti-intellectualism of medieval mystics as by the characteristic misologia of a certain school of modern philosophy which is generally associated with the name of Bergson, but which dates back to Lotze, and had invaded theological thought long before the brilliant French philosopher had been popularized into an apologist for what a reviewer has shrewdly called religion without thought." (E. Herman, *The Meaning and Value of Mysticism.* New York, George H. Doran Co.)

poses, and his relation to the world. To-day we are less confident in our power to deal directly with these great themes. I, at any rate, utterly distrust my ability to attack successfully the problem, What is God? and shall feel more sanguine of reaching some real insight into the questions with which natural religion deals if I confine myself to the humbler approach, and seek with you the answer to the psalmist's more modest question, What is man?"[3]

Mystical Experience.

If reason cannot furnish an adequate foundation for religion, this foundation must be sought elsewhere. Now the only thing in which modern philosophy puts its trust is experience, and hence if we are to discover God at all it must be through experience. Some way or other God must manifest Himself in human experience or we can never know His existence. That is the alternative that confronts the modern mind. Desperately in need of God it seeks Him, therefore, within the range of human experience and turns to mysticism, for mysticism consists in an immediate personal experience of the presence of God. The situation is well summed up and clearly put by Dr. William Ernest Hocking. The following quotations indi-

[3] "Natural Religion; Consciousness and its Implication", in *The Harvard Theological Review*, October, 1923. A few other similar utterances may be added. "In modern anti-intellectualism there is no more frequent theme than the inadequacy of intellect to the actual richness of acquaintance." (Albert L. Hammond, "On Some Alleged Incapacities of Intellect", in *The Philosophical Review*, November, 1925.) "Whether there be in fact a personal God or not, it seems to me that we have no good reason to believe in the existence of such a being. I think that there are such grave difficulties in the notion of a God in the theological sense that there are strong reasons against believing that such a being exists. These objections do not apply to the notion of God in the popular sense. For all I can see, there may be dozens of such Gods; and the only reason against being a polytheist is that there is no reason for being one." (C. D. Broad, "The Validity of Belief in a Personal God", in *The Hibbert Journal*, October, 1925.) "It has to be suggested that though reason may serve as a competent guide to truth in certain areas of human experience, the scope of reason is nevertheless strictly limited, and that there are important provinces where the writ of reason does not run. Amongst these would be included the province of religious experience." (J. C. Hardwick, "The Lure of the Irrational", in *The Pilgrim*, July, 1924.) "Thus, then Ward tried to show not indeed that the existence of God can be speculatively demonstrated, for he held with Kant that it cannot be, but that a theistic philosophy, so far from being a vain endeavor to combine conflicting and incoherent elements, is compatible with what we know of the facts of nature and of life. . . . With respect, however, to the existence of a personal God, the case was different; here we are thrown back in the last resort upon faith. . . . Faith, he contended, is a state of subjective conviction that springs from our wants and has its source in our conative nature." (G. Dawes Hicks, "James Ward and his Philosophical Approach to Theism', in *The Hibbert Journal*, October, 1925.)

cate the successive stages of his argument. "The services of thought to religion have been subject to a justified distrust. Of uncertain worth, especially of uncertain recoil, are the labors of reason in behalf of any of our weightier human interests. By right instinct has religion from the beginning looked elsewhere for the brunt of support and defense—say to revelation, to faith, to feeling. . . . Our current science of religion may now assume without too much discussion that the grounds of religion are super-rational, or sub-rational: and we find philosophy undertaking to define what these other-than-rational grounds are—grounds moral perhaps, or psychological, or social, or historical; grounds pragmatic, or even mystic. . . . In this general dissatisfaction with idealism and in our unclear efforts to win elsewhere a positive groundwork for religion, I find the sufficient warrant for such a study as this book undertakes. It enquires what, in terms of experience, its God means and has meant to mankind. . . . How, then, is religious truth to be known? Our answer has been implied in what has gone before, religious truth is founded upon experience. . . . The mystic finds the absolute in immediate experience. . . . He has come consciously into the presence of God, and what is more, into a unity of will with Him."[4]

Prof. D. Miall Edwards states the problem in a similar manner: "Thus the problem of knowledge broadens out into the problem of experience. When we are asking, Is religion true? what we really want to know is, Does religion fill an integral place in the whole context of human experience?

[4] *The Meaning of God in Human Experience.* New Haven, Yale University Press. If we keep these facts in mind we can understand how William James may be called a mystic in the modern sense. According to Prof. Julius Seelye Bixler, mysticism is the legitimate complement of James' empiricism: "With all the truth which this statement of the limitations of pragmatism as a philosophy of religion contains, it seems also to be true that mysticism, as James treats it, affords a way out of pragmatic phenomenalism, and a way which is justified by pragmatism itself. . . . For radical empiricism is a demand that the relations between terms, as truly as the terms themselves, shall be matters of direct experience. And mysticism is just the process of finding that the larger relations of life, one term of which is the individual self, are directly experienceable." ("Mysticism and the Philosophy of William James", in *The International Journal of Ethics,* October, 1925.) "The third class of believers, viz. those who base their faith in God on sentiment, or on some form of the affective consciousness, is, according to Professor Pratt, the most numerous of all. Some 37 per cent of his respondents claimed that their faith rested not on argument or authority but on the direct experience of the presence of God in their souls. Terms like instinct, intuition, direct and immediate consciousness, are freely used by believers of this type." (Dr. W. B. Selbie, *The Psychology of Religion.* Oxford, The Clarendon Press.)

We are not trying to compare something within experience with something outside it, to see if they correspond. All we can and need do is to compare one part of experience with other parts and with the whole, to see if they cohere in a harmonious system." [5]

Notion of God.

It stands to reason that the process described cannot result in clear-cut definitions. A deintellectualised method such as is represented by mystical experience of necessity leads to very vague ideas. As a matter of fact the modern concepts of God and of religion lack both content and sharpness of outline. It is unfortunately true what Mr. M. Bowyer Stewart says: "What is now problematical, every time we read the word God, is what that word means to the man who has written it. Of course it is a large concept, vague around the edges, and variable with varying moods; but what is central and constant in it?" [6] But he himself has not much to offer in the line of a serviceable definition, for this is the sum total of his wisdom: "To say that one believes in God is to say that this universe is at heart good."

Religion fares no better at the hands of modern philosophy. It is hardly recognizable in the current descriptions which we find in books and essays dealing with the subject. One of the most unsatisfactory definitions we have met is the following: "The scientist worships truth, the artist beauty, and every moral person goodness. Religion combines the worship of the true, the beautiful, and the good. The person who loves these is religious, it matters not what his professed creed may be." [7]

Equally unsatisfactory is the following: "We are now prepared to see more exactly what religion is in psychological

[5] *The Philosophy of Religion.* New York, George H. Doran Company.

[6] "The Definition of God", in *The Harvard Theological Review,* July, 1923. "'The fashion nowadays is to speak of the God in the heart and the God in the Universe.' 'Is it the same God?' 'Leave it at that,' said Peter. 'We don't know. All the waste and muddle in religion is due to people arguing and asserting that they are the same, that they are different but related, or that they are different but opposed. And so on and so on.' . . . But the name of God was to Oswald a name battered out of all value and meaning." So Mr. H. G. Wells, in Joan and Peter, muses over the present floating theology, where everybody talks about God, and nobody knows what anybody is talking about."

[7] Prof. Edwin Grant Conklin, *The Direction of Human Evolution.* New York, Charles Scribner's Sons.

terms. It is primarily a valuing attitude universalising the will and the emotions rather than the ideas of man. It thus harmonises man, on the side of the emotions, with this world." [8]

Recent Works on Religious Philosophy.

Dr. Fulton J. Sheen, *God and Intelligence in Modern Philosophy. A critical Study in the Light of the Philosophy of St. Thomas* (London, Longmans, Green and Co.) [9]—C. Stuart Gager, *The Relation between Science and Theology* (Chicago, The Open Court Publishing Co.)—R. F. A. Hoernle, *Matter, Life, Mind, and God* (New York, Harcourt, Brace and Co.)—E. S. Waterhouse, *The Philosophy of Religious Experience* (London, Hodder & Stoughton)—Leonard Hodgson, *The Place of Reason in Christian Apologetics* (Oxford, Blackwell)—A. Inauen, S.J., *Kantische und Scholastische Einschaetzung der natuerlichen Gotteserkenntnis* (Innsbruck, F. Rauch)—G. Walter, *Zur Phaenomenologie der Mystik* (Halle, Niemeyer)—Kurt Stavenhagen, *Absolute Stellungsnahmen. Eine Ontologische Untersuchung ueber das Wesen der Religion* (Erlangen)—Carveth Read, *Man and his Superstitions* (Cambridge, The University Press)—Count Hermann Keyserling, *The Travel Diary of a Philosopher* (translated by J. Holroyd Reece. New York, Harcourt, Brace & Co.)—R. Gordon Milburn, *The Theology of the Real* (London, Williams & Norgate)—A. C. Bouquet, *The Christian Religion and Its Competitors Today* (Cambridge, University Press)—*Immortality:* edited by Sir James Marchant (New York, G. B. Putnam's Sons)—J. S. Mackenzie, *Ultimate Values in the Light of Contemporary Thought* (London, Hodder & Stoughton)—C. J.

[8] Charles A. Ellwood, *The Reconstruction of Religion.* New York, The Macmillan Co. Of a piece with the above-mentioned definition is the following which makes religion consist in "a way of life in harmony with a man's deepest experience". Of this and other definitions which he quotes, Dr. Horace Thorogood says with very good reason: "I find myself unable to derive any profit from these definitions." ("Concerning God: A Literary Digest", in *The Hibbert Journal,* July, 1925.)

[9] In an introduction which G. K. Chesterton contributes to the book, he indicates the motif that dominates the whole work: "In this book, as in the modern world generally, the Catholic Church comes forward as the one and only champion of reason." The author gives a comprehensive and critical survey of the anti-intellectualistic tendencies in modern philosophy and states very convincingly the traditional scholastic position. He also attacks that most absurd creation of the modern mind, the idea of a God who is being born out of the throes of a cosmos struggling toward the realization of the highest moral ideas, and who depends for the attainment of his purposes on the coöperation of men.

Shebbeare and Joseph M'Cabe, *The Design Argument Reconsidered* (London, Watts & Co.)—*The Scientific Approach to Religion:* Addresses delivered at the Conference of Modern Churchmen at Oxford (Oxford, Basil Blackwell)—R. H. Stafford, *Finding God* (The Macmillan Co., New York)—F. J. von Rintelen, *Pessimistische Religionsphilosophie der Gegenwart* (Muenchen)—P. Hoffman, *Das Religioese Erlebnis.* Seine Struktur, seine Typen und sein Wahrheitsanspruch (Charlottenburg)—*Mario Casotti. Lettere su la Religione* (Milano)—E. Digges La Touche, *The Philosophy of Faith* (London)—Henry Balmforth, *Is Christian Experience an Illusion?* (New York, G. H. Doran Co.)—G. T. Patrick, *The World and Its Meanings* (Boston, Houghton Mifflin Co.)—Jean Baruzi, *St. Jean de la Croix et le Problème de l'expérience mystique* (Paris, F. Alcan)—F. C. S. Schiller, *Problems of Belief* (London, Hodder & Stoughton)—Gabriel Picard, S.J., *La saisie immédiate de Dieu dans les états mystiques* (Paris, Editions Spes)—E. Vermel, *La pensée réligieuse de Troeltsch* (Strasbourg, Istra.)—A. Bouyssonie, *Battailles d'idée sur les problèmes de Dieu, du bien, du vrai* (Paris, Beauchesne).

Scholastic Epistemology.

In connexion with the foregoing it will be proper to remark that Scholasticism is earnestly revising its theory of knowledge and endeavoring to restate it in terms of modern psychology. Of course, it does not think of abandoning its position, but it is seeking a way by which it may get into contact with the modern mind. It certainly is significant that the Thomistic Congress in Rome devoted considerable time to the discussion of noetical problems. Thomism is a progressive philosophy and quite willing to grapple with the actual problems of the day.[10]

C. Bruehl

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[10] Here are some of the problems that were debated: De problematis critici positione et solutione (P. Boyer, S.J.); De ratione problematis critici solvendi (P. Geny, S.J.); Comment poser le problème de la connaissance (L. Noel); La psychophysique et la théorie thomiste de la connaissance (M. Dehove) á le charactère immédiate de la connaissance (P. de la Taille, S.J.); Il concetto della veritá secondo l'idealismo italiano (P. Cordovani, O.P.); Sur l'activité constructive de l'intélligence (M. G. Rabeau); Il problema dell'oggettivita nel criticismo kantiano e nella filosofia neoscolastica (M. Krzesinsky). The modernity of these topics is apparent.

Criticisms and Notes.

THE JESUIT MARTYRS OF NORTH AMERICA. By John J. Wynne, S.J. The Universal Knowledge Foundation. New York. 1925. Pp. xi—246.

Francis Parkman ends his briliant story of *The Jesuits in North America* with stress upon the note of their failure—a note that seems to draw from his Calvinistic soul a feeling almost of exultation. "Liberty may thank the Iroquois that by their insensate fury the plans of England's adversary [the pioneers of New France, 'the athletic champion of the principles of Richelieu and Loyola'] were brought to naught and a peril and woe averted." It was the guns, the tomahawks, the flaming torch of the savage that saved America from falling under "the dominance of a feudal monarchy (Parkman was no prophet) and the control of a hierarchy profoundly hostile to freedom of thought" (p. 552). And further on: "The Jesuits saw their hopes struck down, and their faith, though not shaken, was sorely tried. The Providence of God seemed in their eyes dark and inexplicable: but from the standpoint of Liberty, that Providence is as clear as the sun at noon." That the political triumph of New France and the preservation of the Huronian Missions would have meant the saving of countless savages for civilization and Christianity—as did the triumph of Colonial Spain for the vast hordes of Indians from the Rio Grande to the Straits of Magellan—seems not tc have touched the soul of Francis Parkman. The Puritan historian could never understand the divine folly of a Lalemant or a Brébeuf risking their lives in order to baptize an Indian baby: and he seldom misses a chance to belittle the ardor of the missionaries for the spiritual welfare of the American savage. On the other hand, the heart of Parkman was bigger than his head, and it frequently got hot as he read and copied into his story the Jesuit Relations. He calls upon the victors of New France to recognize the heroism of the missionaries, for their "virtues shone", he says. (Pity it is he must add as the very last sentence of his in many ways majestic epic the discordant note: "The virtues of the Jesuits shine even amidst the rubbish of error like diamonds and gold in the gravel of the torrent.")

Fortunately we are not dependent for the history of New France and her heroes of the cross upon Parkman. We have in the noble publication edited by Professor Thwaites, the *Jesuit Relations,* from which Parkman drew most of his narrative; a publication, by the way, which will probably be soon made more widely accessible in a

less expensive and more convenient form. Father Campbell's works on the *Pioneer Priests and Laymen of North America* have also opened up a mine of valuable information. And now the treasury of knowledge is still further enriched through the present graphic narrative by Father Wynne. If he tells the story in a style less stately and sets the scenes with lights less brilliant and colorful than those which flash out in Parkman's drama, on the other hand his narrative moves more swiftly, the personages stand forth more distinctly, and above all the history is truer to the life, to the spirit and the soul alike of the characters and the events.

The drama opens with a prologue wherein is sketched the conditions political, intellectual, and artistic of the second half of the seventeenth century in which St. Ignatius organized his religious militia and in which were formed and drilled soldiers such as Jogues, Brébeuf, Garnier, and their associates. The mission fields of New France are then surveyed, the workmen, lay, friar, and Jesuit, are portrayed as they enter on their labors; advancing from the banks of the St. Lawrence to their more permanent settlement on the shores of Huron. The story after this moves swiftly but steadily, bringing out in strong light the principal events, the occasional successes, followed by reverses. The curtain falls on the supreme holocaust wherein Brébeuf, Lalemant, Garnier, and Chabanel are consumed in the ashes of the Huron missions. The story ends with an epilogue wherein is told the story of the harvest reaped for God and humanity, savage and civilized, that sprang up from the seed which the Jesuit martyrs had nurtured with their blood. For, unlike Parkman, Father Wynne sees triumph in the failure of the missions. "Not only among the three million Canadians of French origin, who are signed and sealed with the tradition that the Martyrs and their associates planted in them; not only among the Catholic people in this part of North America and all the world over, but among Protestants also, and men and women of no faith, is the memory of Jogues, Brébeuf and their companions alive to-day and a source of inspiration to nobler ideals and appreciation of real religious faith. The missions in Huronia were far from being a failure" (p. 224). The preponderating value of the present biography, aside from its interest as a human document, lies in this that it revives and will help to preserve fresh and green the memory of the Beatified Martyrs to be an inspiration to an age that needs so sorely to have the ideals of virtue and self-sacrifice exhibited by these heroes so truly and vividly portrayed as is done by Father Wynne in these pages.

We might suggest in view of a future edition the clarification of a statement toward the top of page 225.

A KEY TO THE DOCTRINE OF THE EUCHARIST. By Don Anscar Vonier, O. S. B., Abbot of Buckfast. Benziger Brothers: New York, 1925. Pp. xiv-269.

THE MYSTERY OF LOVE. Thirty Considerations on the Blessed Eucharist, with Examples. By the Most Rev. Alexis H. M. Lepicier, O. S. M., Archbishop of Tarsus, Visitor Apostolic to the East Indies. Benziger Brothers: New York, 1925. Pp. xiii-255.

Coming from the pen of a teacher who has long and deeply pondered his subject and who has had much practical experience in presenting that subject to his hearers, each of these books is a noteworthy contribution to its respective category. Both are models of theology teaching devotion; types of precise and accurate doctrinal thought which, enlightening the intellect, inflames the affections. Each, however, performs its mission in a distinctive method and style. The learned Benedictine Abbot seeks first and almost entirely to expound the Thomistic theology of the Eucharist, leaving the devotional consequent to manifest itself *sponte sua,* as it naturally will and must to the reader who has intellectually assimilated the doctrinal content.

The no less scholarly Archbishop, for many years the distinguished successor of the eloquently theological professor Satolli in the chair of Dogmatics at the Roman Propaganda, emphasizes the devotional appeal of the " Mystery of Love ", motivating, however, that appeal immediately on the *theological* principles and conclusions of the " Magnum Mysterium Fidei ".

" The key to the Eucharist " is shown to consist in the *sacramental* nature of the *Sacrifice* of the Altar as commemorative of the Sacrifice of Calvary. To bring out explicitly the ideas here emphasized, Abbot Vonier first analyzes the nature of faith as the supernatural habit whereby the naturally invisible Presence is apprehended. He then dwells in detail on the theology of the Sacraments in general and of the Eucharist in particular. This takes up about one-third of the volume. The remainder is occupied with manifold aspects of the Eucharistic Sacrifice viewed as commemorative in and under the *sacramental* status and conditions of the Victim. The theology of Transubstantiation and of Concomitance is then expounded and the treatise closes with some observations of a practical and devotional character on man's share in the Eucharistic Sacrifice as the Sacramental Sacrifice. Though not explicitly noted, what lies close to the surface is the inference which the reader will draw relative to the growing practice of distributing Holy Communion before Mass. Corporal as distinguished from spiritual Communion is the sacramental partaking of the Victim sacrificed in the Mass. To receive

before the Sacrifice is obviously an inversion of the essential plan of the Divine Act and should be tolerated only when to follow the liturgical order would entail a notable inconvenience to the recipient. It is to be feared that the custom of anticipating Holy Communion may weaken the realization of the preëminence of the Sacrament-Sacrifice, as primarily latreutical, the supreme act of worship of the Creator whereto the creature's gain should be subordinated—a relationship that needs to be constantly recalled, especially in an age wherein the worship of man threatens to absorb all else.

Although, as was said above, the learned Abbot writes with theological precision, one notices an occasional inaccuracy. For instance, Transubstantiation is said to be "the power of Christ to change bread into His Body and wine into His Blood". Transubstantiation is either *in fieri* a process, a conversion, or *in facto esse* an accomplished state. In neither case can it be rightly called a "power".

Arguing against the theologians who endeavor to intelligibilize the advent of the Victim under the species by the analogy of local adduction, Abbot Vonier remarks: "Such a theory, if it mean anything at all, would imply this one element, that Christ, in His bodily nature, would be moving backward and forward in space with incredible rapidity so as to be present on every altar at the moment of Consecration. This is a bewildering way of explaining the Real Presence, and the fact of its having been patronized by pious men does not make it less confusing. It would make the Eucharist a thing of material mobility and velocity" (p. 183). Surely this is a most crude interpretation of the theory in question. The theory of adduction so-called involves no such motion through space as the writer almost facetiously describes it. A spiritualized body as is that of the Eucharistic Victim does not move hither and thither through physical space, but *is* where its informing spirit elects it to be—including the terminus in each case of the conversional process.

The subtitle of the second volume above sufficiently describes the character of the contents. The thirty considerations touch briefly on as many aspects of the Mystery of Love in itself and in its manifold relations to its source and to its recipients. Each meditation is followed by an example or story designed to illustrate the doctrine and to enkindle and foster love in the devout soul. Although not meant therefore to be subjects for historical criticism, the examples would have further insured their practical value had the sources from which they were derived been more uniformly and precisely indicated.

THE WONDERS OF MASABIELLE AT LOURDES—Apparitions—Miracles—Pilgrimages. A narrative in thirty-two parts, adapted to May or October Devotions. By the Rev. S. Pruvost. Translated from the French by the Rev. Joseph Fredette. Foreword by the Right Rev. Joseph A. McMahon. With thirty illustrations. Distributed by Matthew F. Sheehan Company, Boston. 1925. Pp. 206.

To have visited Lourdes any time during the last fifty years is to have carried away a special grace which arrests scepticism; and even where faith remains latent, to retain a sense of purity, peace, and the value of religious confidence. There is in the very atmosphere a transparency which spells cleanness of heart, loftiness as of an influence lifting to prayer, and a sacred beauty of nature which reflects God's presence and breathes reverence. The very environment gives a charm to the homely simplicity of Bernadette Soubirous and her associates which helps to explain the miracles that led to her solemn Beatification in the Church. To have the story of this child, chosen by Our Lady to become the mirror of her beauty and power with God, told in its historic progress, will serve to carry into wider fields of faithful devotion the charm of Lourdes. The scenes of the wonderful career of the little shepherdess, down to her edifying death in the cloister cell at Nevers, presented with prayerful reflections, are calculated to inspire not only trust in the miraculous care of the Blessed Mother of Christ for her suffering clients on earth, but that abiding faith and purity of heart which are fostered by the image of the "Immaculata" and whence follow vocations to a life of holy self-effacement amid the strenuous exaltation and popular advertising of the animal virtues which go by the name of pride of life, philanthropy, and the rights of man. The book is meant as an incentive, through devotion to the Virgin Mother of Christ, for daily instruction during the Mary months of May and October; and intelligently used serves the purpose well.

THE PRICE OF DAWNING DAY. By T. Gavan Duffy, Missionary Apostolic of Pondicherry, India; author of "The Hope Series", "Yonder", "Notes on Rebirth", etc.—Propagation of the Faith Office, 25 Granby Street, Boston, Mass. 1925. Pp. 235.

The veteran Missionary, Father T. Gavan Duffy, has been pleading for years for the permanent institution of a native clergy, to break the bread of life to the people of that vast region of pagan superstition comprised under the name of India. The conversion of the Hindu has invited the sacrifice of his life and talents, through the

apostolic service of teaching and preaching by word of mouth and by an exceptionally attractive pen speaking in poetry and prose. The present volume is an appeal alike of historic, literary, and devotional value in the cause of Christianity. It reminds us how much the message of Christ depends on us for its diffusion. The missionary asks for coöperation, and in doing so he opens to us a field of marvelously attractive and hopeful spiritual activity, sure to be fruitful in blessings temporal and eternal for the helpers and the helped. Incidentally the author dissipates the old standing prejudices which would reckon progress in the missionary lands by statistics or by the individual achievements of a foreign apostle. But the chief aim of the book and its argument is so happily woven into a pleasing and instructive narrative that the reader fancies himself following a romance, while his heart is being drawn to the contemplation of heavenly love. The volume is finely printed and illustrated to serve its purpose of attracting old and young alike to an active sympathy for the work of diffusing the message of the Gospel where the fields are ripe, but the laborers few.

FALSE PROPHETS. By James M. Gillis, C.S.P. The Macmillan Co., New York. 1925. Pp. 201.

The versatile editor of *The Catholic World* has collected in this volume the decade of studies which he had previously issued serially in that well known magazine. As the book has reached the REVIEW belatedly, a more timely notice of it has been unavoidably delayed. The delay is the less regrettable seeing that the work has become widely heralded through other avenues of publicity. Nevertheless some account of it is here given if only to stress the value of a publication which offers estimates of characters with whom the clergy are rightly supposed to have some speaking acquaintance; to obtain which, however, would entail more time and labor than the majority can afford to expend in consulting the original sources. Dr. Gillis is a vivid and vigorous delineator. He writes boldly, fearlessly, from the conviction that he knows his subject.

Bernard Shaw he portrays as "a misanthrope, a satirist without a heart, a pessimist, an immoralist, and an atheist" (p. 19). H. G. Wells heralds his quasi-omniscence equally with his lack of humor when he speaks of his own novels: "We are going to write, subject only to our limitations, about the whole of human life. We are going to deal with political questions and religious questions and social questions. We are going to write about business and finance and politics and precedence, and pretentiousness, and decorum and indecorum, until a thousand pretences and ten thousand impostures

shrivel in the cold clear air of our elucidations" (p. 24). Sigmund Freud "turns psychology upside down" (p. 45), makes the abnormal mind, the ugly, the key to the normal. He is the apologist of the immoral. Conan Doyle's "childish simplicity and credulity" are revealed by his gullibility to the revelations proclaimed by the mediums (p. 80). Nietsche champions "might over right". Haeckel is a falsifier of science, an offensive dogmatist, a posing demagogue. Anatole France is a voluptuary and a cynic. Mark Twain, "though he made his name and fortune as a humorist, considered himself a philosopher". "He was a disillusioned misanthrope, full of contempt for human nature, and of blasphemous criticism of God. His permanent system of thought seems to have been a 'soulless and blasting development of crude evolutionary materialism'." "If ever a man sowed what he reaped, it was Mark Twain. In youth he habitually derided religion and all those things which normally men hold sacred. In middle age and old age he was plunged into the depths of despondency, violently disdainful to himself, the human race, and God" (p. 145). Readers who find so much good humor pervading Mark Twain's writings and so much chivalry and love of justice and purity in his story of Jeanne d'Arc will think Dr. Gillis's condemnation unduly severe. On the other hand, besides adducing motives for his judgment from Mr. Clemens's own writings, for instance his "bible", *What is Man,* and *The Mysterious Stranger,* Dr. Gillis can appeal to such biographers as Arthur Bigelow Paine and Gamaliel Bradford in confirmation of his strictures, both which recognized authorities he summons to the witness-stand.

SPIRITUALISM A FACT—A FAKE. Two Volumes in One. Part I. Spiritualism A Fact. By Hereward Carrington, Ph.D. Pp. 150. Part II. Spiritualism A Fake. By James J. Walsh, M.D., Ph.D., Sc.D., etc. Pp. 132. The Stratford Co., Boston, Mass. 1925.

DIE GEISTER DES SPIRITISMUS. Erfahrungen und Beweise. Von J. Godfrey Raupert, früher Mitglied der englischen Gesellschaft für Psychische Forschung etc. Pp. 120. Verlagsanstalt Tyrolia A.G. Innsbruck–Wien–Muenchen.

The format of the first of these two volumes is unique, arresting. If you follow the order indicated above, when you reach the middle you must turn the book around and upside down. Should you reverse the order of inception, you must reverse the order of post-middle progression. The order is strikingly extraordinary and from this point of view is advertisingly suggestive. Moreover, it is expressively symbolical. The two authors deliberately turn their back

upon one another. The attitude is not unfriendly. They are mutually opposed, but they do not fight. They agree to differ, to disregard each the other. Dr. Carrington, a veteran Researcher, by the way, seems persuaded not only of the possibility but of the *fact* that mortals living on the hither shore can, may, and do hold communication with the *dead,* their brethren *living* on the shore beyond. Convinced of this, he endeavors to induct his hearers into the same belief, and not only that: He describes at some length how any person who possesses, or thinks he possesses, the mediumistic power, may, by following certain defined exercises, cultivate the "gift" and enter into direct, personal converse with the spirit world, acquire the art of automatic writing, clairvoyance, crystal-gazing, and so on. Mr. Carrington warns the would-be adept of the dangers physical, mental, moral, with which these experiments are beset, and he seems to believe that by his cautions he can forfend them. On the other hand, though he does not admit it in the present book, he knows in his deepest soul (his sub-, not his un-conscious self) that the only satisfactory explanation of spiritualistic communications is that the messages that really do come from the world beyond are sent not by disembodied but by unembodied spirits, many of whom are either explicitly, avowedly, or implicitly, subtly, malign; inimical to man's true and permanent welfare. Like most of his fellow craftsmen—and a great many others who write and talk on the subject without having studied it thoroughly—he is unwilling to call these messengers *devils.* It sounds naïve, you know, pious, unsophisticated. Pshaw! Mr. Carrington knows and *believes* all this, but he wont *say* it. Why?

For the rest, the present book contains nothing that he has not said over and over again in his preceding publications and what is not found in a score of other books that claim to prove spiritualism to be a fact, a new science, a new revelation, a new religion. The arguments which he and spiritualists generally adduce to defend the genuineness of spiritistic messages from the dead are superficial indeed. But they are hardly less trivial than those wherewith he sweeps aside, as with a wave of the hand, the Christian revelation, theism, and the philosophical grounds for the soul's immortality. The following is a typical example: "Traditional orthodox theology has nothing more definite to offer than its bare assertions, coupled with its claim to divine inspiration. It is utterly devoid of evidence, of facts. It has its roots in the dim obscurity of the past, originating in the Orient, and was formulated at a time when ignorance and superstition were all but universal. As M. Camille Flammarion rightly says in *Dreams of an Astronomer* (p. 29): 'At a time when nothing was known, when astronomy, physics, chemistry, natural his-

tory and anthropology were as yet unborn, when the feeble and meandering human mind was still surrounded by illusions and errors, human audacity conceived the so-called religions and the gods placed under their heads.'" This of course is all *fact!*

Dr. Walsh, in his own genial, good-humored manner, has no difficulty in making out Spiritualism to be a *fake,* fraud, delusion, the effect of hysteria. There is no satisfactory evidence, he claims, for any genuine communication between the spirits of the dead and the living. "Spiritualism has failed completely to demonstrate the possibility of communication with the dead" (p. 124). While it has failed in this, however, it has brought out the possibility of communication with evil spirits. "More and more there has come the testimony from spiritualists themselves that very often they cannot depend on the messages or the representations of those with whom they think they are in communication. It is from them we have such expressions as 'lying spirits', 'silly spirits', and the like. Indeed, it was a supposed spirit which explained some of the antics of the séance rooms and the queer happenings that are reported in them by the expression, 'Silly spirits who want to have a game'. As Dr. Conan Doyle himself said when lecturing on automatic writing, 'You are at one end of the telephone, if we may use such a simile, and you have no assurance as to who is at the other end.'" Spiritists have an ingenious answer to such an objection. "Psychic students and spiritualists all realize that the more trivial the messages, the better evidence they constitute, when seeking proof of survival." Philosophical dissertations on immortality Mr. Carrington thinks might come from the subconscious mind of the medium—but not "silly messages"! As regards the truthful and moral character of the alleged communications, he thinks that when they are genuine they are all veracious and virtuous, even when they deny and deride the Christian revelation and religion.

Although the dualistic character of the present volume would have been altered thereby, one cannot help wishing that the authors had turned round about and faced each other. It would have been much more satisfactory to the reading public generally had these champions of fact and fake answered one the other's arguments. As it is, the book contains their respective views locally *tergo ad tergum,* but *in se* mutually parallel, albeit opposed.

Many if not most of the readers of this REVIEW will probably be acquainted with Mr. Raupert's English books on Spiritism, and will know his interpretation of the phenomena in question. The author of *Modern Spiritualism* holds what may be called a sanely conserva-

tive theory. Many, perhaps most, of the mediumistic communications are due either to sheer fake, fraud, or to delusion, self-deception. A residue, however, cannot be thus explained. They must be referred to preter-human intelligences of a determinedly malign nature. They are frankly devils, even though they not infrequently pose as angels of light. This opinion is not to be pooh-poohed, damned by the feeble epithets pious, naïve, theological, and the rest. It is based on long experience carefully sifted, weighed, measured. In the present German brochure Mr. Raupert once more reëxamines the phenomena and the various theories and reconfirms his earlier interpretation and conclusions. He investigates particularly the facts of materializations and spiritistic photography. The latter phenomena have, as everybody knows, been selected by the critics who prove to their own satisfaction that an expert can make the camera produce all kinds of ghosts: that nothing is so baldly fakeable by the mediums as aural photos, pictures of wraithes in various stages of misty development, and on on. Mr. Raupert gives a number of photographs made by himself wherein the camera most critically employed presented various spectral figures otherwise invisible to the naked eye. His experience in this line is certainly curious and should be judiciously weighed, not lightly sneered away. Students familiar with the German language will find this brief monograph interesting and informing.

Literary Chat.

Readers of *The Book of The High Romance* will remember how Michael Williams, after searching in vain for light and peace in the pseudo-mysticism with which so many other seekers for surcease of restlessness if not for permanent truth endeavor to quiet their souls, came at length to see the delusiveness of it all. True mysticism which alone can satisfy man's unquiet heart, he learnt, abides and is practised habitually in the religious system of Christianity. The light that shone from the Californian Carmel led Mr. Williams to the Catholic Church. That initial experience has in part occasioned his writing the brief essay entitled *The Little Flower of Carmel* (Kenedy & Sons, New York). The wee volume of a hundred pages embodies in a dainty format a character sketch drawn in a style worthy of the theme. It makes plain the writer's thesis that its subject, Saint Thérèse, is "the greatest woman of modern times". The thesis which he established by the most impressive of arguments—that which moves from effects to cause — the tree is known by its fruits—he confirms by the personal experience which he modestly introduces. Clients of the Little Flower will welcome this eloquently touching, though withal robust tribute to their holy patron. The more so, if they be book-lovers who like to see a cameo in a perfect setting. In it they will find an aid to their own piety, faith, and culture. And they will not hesitate to place it in the hands of non-Catholics, to whom it may prove a revelation. In view of a reprint we would suggest that *unity* should read *union* on page 22; also a recasting of

the sentence on the middle of page 103 wherein the rhetoric seems to suggest a slight confusion of the supernatural with the natural.

Many priests who found Fr. Francis Doyle's *The Home World* full of practical ideas and practicable ideals available for instructions to parents and children, will welcome a second collection of friendly counsels from the same graceful writer. *The Home Virtues* are in this case the central theme. They are shown to be fountains which, springing from the parents, flow over on the children and make the home a garden of wholesome fruits and fair flowers. The book therefore is one that appeals directly to the home circle, the parents and the children. (Benziger Brothers, New York; pp. 192.)

Girls little and bigger who lived with *Mary Rose at Boarding-School* will like to know how she spent her days away from the academy. They can learn all about it by reading Miss Wirries's new story, *Mary Rose Keeps House* (Benziger Brothers; pp. 160). Keeping house for "a small mob of mischief-makers" was not the most delightful way of passing a vacation, but Mary Rose proves equal to the task and succeeds in making the home bright and cheery for all concerned, herself included. While Mary Mabel Wirries's story is no less interesting than its predecessor, it appeals to a wider circle of readers which comprises the home and the parish school.

If at times the heart grows sick and the spiritual muscles relax as the signs of recurrent paganism multiply, the spirit is revived and courage renewed by the evidences of an invigoration of faith and love within the Church which cannot but react upon the hostile forces of sensuality and materialism without. Perhaps the most obvious indication of the strengthening of faith is the steady advance of frequent Communion, especially among the children. Another mark is the multiplication of Eucharistic literature. Two notable additions hereto are reviewed elsewhere in the present number and two more have just now come to hand. *The Living Presence* is an attractive little volume (Kenedy & Sons, N. Y.; pp. 153) the burden of whose message is the intrinsic value of the Blessed Eucharist as the perpetuation of the life of Christ and as the consequent source of sanctification and spiritual nutriment. The author's, Father O'Laverty's immediate aim is practical. He seeks to draw souls to the tabernacle and the altar and to a deeper appreciation of the Eucharistic festivals and devotions, such as Benediction and the Holy Hour.

The Eucharistic Hour, by Dom A. G. Green, O.S.B., Director of the Priests' Eucharistic League of the Diocese of Liverpool, is a manual of directions and devotions for the Monthly Hour of the People's Eucharistic League. Priests in this country have found Monsignor Kirlin's books fruitfully suggestive for conducting the Holy Hour, furnishing as they do thoughts that spring immediately from the fundamental prayers of the Church, such as the Rosary, the Creed. Dom Gregory Green bases some of the pertinent exercises and meditations on the liturgical seasons; and the rest on various aspects and relations of the Great Mystery. The directions are minute and practical, variety in the acts, meditation and vocal hymns being insisted on and the act of faith particularly emphasized; the author adopting Bishop Hedley's well-known dictum: "If faith be given fair play, piety must be the result—piety in full energy and activity." (Benziger Brothers, New York; pp. 162.)

The Faith for Children, by Mother Mary Eaton, is a small volume of great value to Christian mothers and all classes of teachers who aim to inculcate religious truth in the young when the intelligence awakens to act upon the will power for the development of character. Reason and fact become henceforth weapons for the permanent strengthening of the divine gift of faith received with the Sacrament of Baptism. It is here the child needs guidance and information to enable it to hold up the shield of faith against the false arguments and allurements which meet it at the very threshold of adolescence. Mother Eaton's

manual covers the ground of the things to be believed on the authority of God, and of the things to be done to retain a holy reverence for that authority through life—the Creed, the Commandments, the Sacraments, with the Church as guardian. The author of this book and of a formerly issued manual for teachers, *Our Little Ones,* being a religious of the Sacred Heart, fitly closes her course of instructions with a chapter on devotion to the Sacred Heart. (Sands and Co., London; B. Herder Book Co., St. Louis, Mo.)

Simultaneously with the above, Father Robert Eaton of the Birmingham Oratory, presents a manual under the title *The Ministry of Reconciliation,* which makes us realize more fully the justice, power and beauty of a right use of the Sacrament of Penance. It is both an apologetic exposition setting forth the reasonableness of the institution of Confession, and an incentive to regard it as a solace and grace which make life's pilgrimage and duties more easy, and fill it with the joys that come from forgiveness. "The Discovery of the Heart to one's Director" is one of the unusually helpful chapters of these Conferences, all of which serve as excellent models of instruction during retreats and seasons of penance. Priests will find the matter helpful as spiritual reading for converts. (Sands and Co., London; B. Herder Book Co., St. Louis, Mo.)

Two volumes which present a pleasing contrast, and at the same time supplement each other, to give the reader a thorough familiarity with Eternal Rome, are *A Day in Old Rome* by Professor William Stearns Davis of the University of Minnesota (Allyn and Bacon: Boston, New York, Chicago), and the story *It Happened in Rome,* by Isabel C. Clarke (Benziger Brothers: New York, Cincinnati, Chicago). Professor Davis's work has all the merit of a classical history, and will be found of great value in the study of the Latin authors of the Augustan period. He has mastered and gives a full and accurate appreciation of the genius of the Roman people, their national aspirations, social life and education, down to the birth of Christendom in the Imperial City. Of our English favorite novelist, Isabel Clarke, we need hardly say that she utilizes present-day visions during the Jubilee in the Holy City to the best advantage in telling her romance.

The French have the secret of being brief without becoming obscure. The latest evidence of this is given in a little brochure *Je veux être Chrétien,* by P. Boumard, Vicar at St. Sulpice, Paris. Within the compass of sixty small pages the author sums up the truths of faith, the duties of conduct, and the means of sanctification. One might think such compression must spell obscurity. But it doesn't. Every sentence is transparent and the whole is a marvel of luminous condensation. An English translation of this booklet would be worth while. The brochure is issued by P. Lethielleux, Paris, who also publishes a more extended course of religious instructions by the same author. The fourth volume of the series has just appeared under the title *La Formation Chrétienne de l'Ame.* The small 12mo volume of 318 pages comprises a summary of Catholic teaching on society—domestic, civil, religious—and on the liturgical life of the Church as reflected in the leading feasts and seasons of her year. Though apparently designed for meditation or spiritual reading, the orderly arrangement and disposition of the material suggest its employment in catechetical instruction.

Probably many a priest in receiving converts feels a bit sensitive for the feelings of the one at his knees who has to read the abjuration of heresy, especially in the English translation, which rings harshly and perhaps unreal upon some ears. In such cases the words of William Frederick Stockley, an eminent university professor, may prove soothing. Fr. Macdonnell quotes them in the chapter on "the home (the Church) of the thinking man": "I never performed a more reasonable, a more manly act, or one more in accordance with the rights and dignity of human nature, though not done save by divine grace moving and assisting thereto, than

when I kneeled to the Bishop of Boston and asked him to hear my confession and reconcile me to the Church, or when I read my abjuration and publicly professed the Catholic faith; for the basis of all true nobility of soul is Christian humility; and nothing is more manly than submission to God, or more reasonable than to believe God's word on his own authority." Professor Stockley adds: "Personally, and as a last word, I add, that my only regret is that I can never again so kneel and abjure; I should like to do so daily, and by the act of submitting to the Catholic Church declare my union with good and truth wherever found." One would like to multiply converts from the ranks of the "intelligensia" who bring to their abjuration sentiments as robust as these.

The Report of the Twenty-second Annual Meeting of the Catholic Educational Association, held in Pittsburgh last summer, is as usual a rich treasury of pedagogical information and educational wisdom. Our religious teachers need never depend upon the manuals of secular pedagogy for information concerning their work so long as they possess these reports emanating from the C. E. A. The score of annuals thus far published furnish almost an embarrassment of educational riches. The report of the seminary department will be found of especial interest to the clergy and particularly to our seminary directors. (Office of the C. E. A., Columbus, Ohio.)

The Loyola Press (Chicago) has just issued volume VI (the fourth in order of time) of Fr. Otten's *Institutiones Dogmaticae*, "in usum Scholarum" (pp. 500). The preceding volume contained the tracts on the first three, the latest volume comprises the remaining four of the seven sacraments, namely, Penance, Extreme Unction, Orders, and Matrimony. Naturally, the author follows here the general plan and method which he laid down for himself at the start and to which he has faithfully adhered all along, as we have had occasion to stress when describing the prior volumes in these pages — a method so thoroughly organic, conveyed in a style so perfectly transparent, and embodied in a format so becoming as to make the work an altogether ideal text book, one which the priest in the ministry no less than the seminarian will be delighted to utilize.

A notice of Katherine Brégy's *Poets and Pilgrims* (Benziger Brothers; pp. 210) comes just a day beyond the gift season. However, the book is a gift seasonable at all times. And whenever and wherever it goes it comes like mercy bearing a double munificence, honoring alike the giver and the recipient. Right comely in its garb of purple and gold signature, its graceful mien befits its message, whose burden tells of the undying soul of poetry that lived in the richly inclusive Chaucer, in the many-sided Shakespeare, and in Thomas Lodge who with his Rosalynde faintly echoed the former but more clearly heralded the latter; it tells of the spiritual joy that sang itself out in the Christmas hymns of some of the elder and some of the newer poets; of the delicate lyrics which, like the fair flowers and the birds of nature, beautify the garden of Katherine Tynan's verse; of the simplicity, tenderness and purity that breathes through the poems of Imogen Guiney; of the exquisite cameos chiseled by Father Tabb; of the joyous melodies poured forth by the buoyant and chivalrous Kilmer; of the profound and somewhat darksome mysticism pervading the dramatic work of Paul Claudel.

It is almost impossible to characterize in words the quality of Katherine Brégy's interpretation of these poets. You feel it, but can hardly name it. It is subtle, delicate, elusive, like

Memories that come not nor go not,
Like music heard once by an ear
That cannot forget nor reclaim it—
A something too shy it would shame it
To make it a show,
A something too vague could I name it—
For others to know.

The nearest words seem insight, penetration, sympathy, discrimination, above all a delicate sureness which is

akin to an instinct for the truth and the beauty of the genuinely spiritual ideal. An eloquent illustration of this delicately subtle instinctive insight is seen or felt in her treatment of Ernest Dowson wherein she brings to light the germs of living truth and beauty that lay almost submerged and stifled in the soul of this decadent poet. Only a pure mind could discover these hidden beauties and only a true literary artist could give them the distinctive and graceful expression which they receive in these interpretative essays.

The Loyola Press (Chicago) has issued in its wonted distinguished manner an edition of Cardinal Newman's *Lectures on the Present Position of Catholics in England* (pp. 429). Though the original appeared more than three-quarters of a century ago, it has lost none of its timeliness, no more than its facts and theories have ceased to apply to religious conditions and feelings still prevailing in English-speaking countries. A classic as it is admitted to be, its substance and form transcend spatial and temporal limitations. Fr. O'Connell, S.J., has edited the book for school use by adding marginal numerations and explanatory notes. (An index would have been an additional advantage). The attractive format and the modest price should assure the book's reception beyond the class-room.

Fr. Ernest Hull, S.J., as everyone knows, possesses the art of being brief without becoming obscure or jejune. The latest proof of this fact is embodied in a brochure entitled *What the Catholic Church is and Teaches.* Within the compass of three dozen pages he answers the mighty question clearly and, for average intents and purposes, satisfactorily. For instructing prospective converts the pamphlet will be found preferable to a Catechism. (Paulist Press, N. Y.).

Books Received.

SCRIPTURAL.

LES NOMS JUIFS. Par George Massoutié. Seconde édition. P. Téqui, Paris. 1925. Pp. 19. Prix, 2 *fr.* 80 *franco.*

L'ÉTUDE DE L'ÉCRITURE SAINTE DANS LES GRANDS SÉMINAIRES. Par l'Abbé Augustin Aubry, Aumonier du Carmel de Compiègne. P. Téqui, Paris. 1925. Pp. 95. Prix, 4 *fr.* 25 *franco.*

THEOLOGICAL AND DEVOTIONAL.

THE ONE REAL THING. By Benedict Williamson. With a Preface by Cardinal Gasquet.. B. Herder Book Co., St. Louis, Mo., and London. 1925. Pp. 221. Price, $3.25.

HOMILETIC SERMONETTES ON THE GOSPELS of the Sundays of the Ecclesiastical Year, with Stories taken from the Lives of the Saints. By the Rev. Frederick A. Reuter. B. Herder Book Co., St. Louis, Mo., and London. 1925. Pp. 337. Price, $2.00.

RELIGIOUS AND ECCLESIASTICAL VOCATION. By the Rev. A. Vermeersch, S.J., J.U.D., Prof. Gregor. University, Rome. Translated from the Latin by Joseph G. Kempt, of the Diocese of Indianapolis. B. Herder Book Co., St. Louis, Mo., and London. 1925. Pp. 90. Price, 90 cents.

AUF DEN PFADEN DES GUTEN HIRTEN. Von P. Giobert Menge, Franziskaner. Paderborn: Bonifazius Druckerei. Pp. 239.

DER GEIST DER IGNATIANISCHEN EXERZITIEN. Einfuehrung in das Verstandniss derselben. Unter Mitwirkung der Patres der Gesellschaft Jesu, von Paul Straeter, S.J. Freiburg Brisg., St. Louis, Mo.: B. Herder Book Co. 1925. Pp. 203. Price, $1.25.

LECTURES POUR LE MOIS DES MORTS. Consolations et Espérances. Par L. Garriguet, Ancien Supérieur de Grand Séminaire. 5e édition. P. Téqui, Paris. 1925. Pp. 262. Prix, 8*fr.* 80 *franco.*

THE ASCETIC WORKS OF ST. BASIL. Translated into English with Introduction and Notes. By W. K. L. Clarke, D.D. (*Translations of Christian Literature.* Series I: Greek Texts.) Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto. 1925. Pp. 362. Price, 12/6 *net.*

EUCHARISTIC WHISPERINGS. Being Pious Reflections on the Holy Eucharist and Heart to Heart Talks with Jesus in the Blessed Sacrament. Adapted by Winfrid Herbst, S.D.S. Vol. II. Society of the Divine Saviour, St. Nazianz, Wis. 1925. Pp. x-110. Price, $0.55 *postpaid.*

THOUGHTS OF BLESSED RAMON LULL for Every Day. Compiled by E. Allison Peers. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. vi-108. Price, $0.80 *net.*

THE PATH OF PRAYER. Extracts from the Diary of Sir Laurence Shipley. By Vincent J. McNabb, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. vii-40. Price, $0.35 *net.*

THE TEACHINGS OF THE LITTLE FLOWER. St. Theresa of the Child Jesus and of the Holy Face. By the Rev. Edward F. Garesché, S.J., M.A., LL.B. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 215. Price, $1.35 *postpaid.*

THE HOME VIRTUES. More Friendly Counsels on Home Happiness. By Francis X. Doyle, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 192. Price, $1.25 *net.*

THE MYSTERY OF LOVE. Thirty Considerations on the Blessed Eucharist, with Examples. By the Most Rev. Alexis H. M. Lepicier, O.S.M., Archbishop of Tarsus, Vicar Apostolic to the East Indies. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xiii-255. Price, $1.50 *net.*

PEARL. A Study in Spiritual Dryness. By Sister M. Madeleva, of the Congregation of the Holy Cross, author of *Chaucer's Nuns* and *Knights Errant.* D. Appleton & Co., New York and London. 1925. Pp. xiv-226. Price, $2.00.

PHILOSOPHICAL.

MY RELIGION. By Emil G. Hirsch. Compilation and Biographical Introduction by Gerson B. Levi. Macmillan Co., New York. 1925. Pp. 382. Price, $5.00.

DIE SEKTE DER ERNSTEN BIBELFORSCHER. Von P. Dr. Tharsicius Paffrath, O.F.M. 1925. Bonifazius Druckerei: Paderborn. Pp. 176.

LES PROMESSES ÉVANGÉLIQUES. Retraite prêchée en l'Église Saint-Germain l'Auxerrois aux Membres des Conférences de Saint-Vincent-de-Paul de Paris (Avent 1924). Par Monseigneur E. L. Julien, Évêque d'Arras, Membre de l'Institut. P. Téqui, Paris. 1925. Pp. 127. Prix, 5 *fr.* 50 *franco.*

POURQUOI LE CŒUR DE JÉSUS DÉSIRE LA SAINTE COMMUNION. Par le Père J. Crosnier, O.M.I. La Valeur d'une Communion. Par le Père J. Crosnier, O.M.I. P. Téqui, Paris; Secrétariat du Sacré-Cœur, rue Croix de Pierre, Paray-le-Monial (Saône-et-Loire); Chez l'Auteur, 12 rue de l'Hospice, Bar-le-Duc (Meuse). 1925. Pp. 59. Prix, 2 *fr.* 30 *franco.*

CE QUE C'EST LA SOCIÉTÉ DES PRETRES DE SAINT-FRANCOIS DE SALES. Par Chanoines Chaumont, Pangaud et Marullaz. P. Téqui, Paris. 1925. Pp. 120. Prix, 2 *fr.* 65 *franco.*

PRÉPARATION A LA MORT à faire chaque mois. Sur le Seuil de l'Éternité. Par le R. P. Emile Bauduin, Rédemptoriste. P. Téqui, Paris. 1925. Pp. 80. Prix, 1 *fr.* 75 *franco.*

LE PORTRAIT DE NOTRE-DAME PAR ST.-FRANCOIS DE SALES. Par Henri Lanier, Chanoine honoraire de Paris. P. Téqui, Paris. 1925. Pp. ix-104. Prix, 2 *fr. franco.*